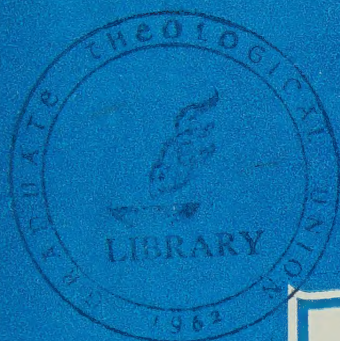


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THE LORD PANTOCRATOR

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ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

Congratulations to Primates of Orthodox Churches	2
The Demise of Yuriy Vladimirovich Andropov	3
A Talk with A. P. Shitikov	5
Metropolitan Filaret of Minsk and Byelorussia Visits Paris	5
Meeting of the Commission on Christian Unity	5
Meeting with the Chairman of the Minsk City Executive Committee	5
At Christmas Services	7

CHURCH LIFE

Services Conducted by Patriarch Pimen	8
Patriarch Pimen Receives Christmas Greetings	9
600th Anniversary of the Appearance of the Tikhvin Icon of the Mother of God by Hieromonk Feofilakt	14
On the Holy Mountain by Hegumen Platon	16
Celebrations in Irem by Archpriest Ioakim Babinets. Trip to Hungary	21
News from Theological Schools	22
In the Dioceses	26
Archpriest Miloš Vučković (In memoriam)	30
Demise of P. A. Kutepov	30

SERMONS

"Of Thy Mysterious Supper" by Archbishop Mikhail	31
The Ladder of Ascent by Father Sergiy Obiedkov	33
Salvific Justification by Father Vyacheslav Reznikov	34

PEACE MOVEMENT

Patriarch Pimen's Speech at the Reception for the Participants in the Meeting of the Working Presidium of the World Conference	36
Report by Metropolitan Dorotej of Prague and All Czechoslovakia on the World Assembly in Prague	37
New Commission of the Soviet Peace Committee by Metropolitan Yuvenaliy	38
Meeting at the Soviet Peace Committee	40
Meeting of the CPC Theological Commission by Archpriest Aleksandr Kravchenko	41
"Christians and Marxists — Dialogue on Peace" by Archpriest Pavel Krasnotsvetov	42
The 40th Anniversary of the Liberation of Smolensk by Archpriest Boris Gensitsky	43

ORTHODOX SISTER CHURCHES

Name-Day of the Primate of the Antiochene Church	45
Archbishop Pitirim—Doctor of Theology "Honoris Causa" by Archimandrite Vladimir	46
The 60th Anniversary of the Sofia Theological Academy	49

OIKOUMENE

Message of Greetings from Patriarch Pimen to the Participants in the Youth Seminar "Our Service for the Life of the World". Message in Response	51
Seminar of the EYCE and the Youth Programme of the Middle East Council of Churches	52
XV General Assembly of the EYCE	52
Speech of Metropolitan Filaret of Minsk at the Jubilee Ecumenical Meeting on the Occasion of the 500th Birthday of Martin Luther	53
Consultative Meeting of Church Communicators	57
Session of the Orthodox-Old Catholic Theological Commission	61
Session of the Anglican-Orthodox Doctrinal Commission	62
Ecumenism in 1945-1961, and the Entry of the Russian Orthodox Church into the WCC by Hegumen Tikhon and V. Nikitin	66

THEOLOGY

Pastoral Didactics of the Holy Apostle St. John the Divine by Archbishop Pitirim	71
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LITURGICAL PRACTICE

BOOKS AND PUBLICATIONS	77
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CONGRATULATIONS TO PRIMATES OF ORTHODOX CHURCHES

To His Beatitude Archbishop SERAPHIM of Athens and All Hellas

Athens, Greece

With brotherly love in the Lord, I cordially congratulate Your Beatitude on your name-day and your God-protected flock with the feast of your patron saint. I pray to the Chief Shepherd Christ to send Your Beatitude good health, abundant spiritual strength and heavenly assistance and sincerely wish you many more years of life in your primatial ministry to the good of the Holy Church.

Your brother and concelebrant,

+ PIMEN, Patriarch of Moscow and All Russia

December 2, 1983

To His Beatitude Pope and Patriarch NICHOLAS VI
of Alexandria and All Africa

Alexandria, ARE

My cordial greetings to Your Beatitude on your name-day. Together with you I offer prayers to your heavenly patron—St. Nicholas the Miracle Worker. Through the intercession of St. Nicholas, I trust, the Lord Pantocrator will grant Your Beatitude His heavenly aid to fulfil your primatial ministry for the good estate of the Holy Church of St. Mark the Apostle.

With my best wishes for good health and many years of life,

+ PIMEN, Patriarch of Moscow and All Russia

December 5, 1983

50th Birthday of the Catholicos-Patriarch ILIYA II of All Georgia

To His Holiness and Beatitude Catholicos-Patriarch ILIYA II
of All Georgia

Tbilisi

With a feeling of deep joy I congratulate most sincerely Your Holiness on your glorious jubilee. On this your 50th birthday I would like to wish Your Holiness good health, a long life, and the help of God to fulfil your lofty service entrusted to you by the Chief Shepherd Christ, and to testify to my feelings of brotherly love and respect.

Your brother and concelebrant,

+ PIMEN, Patriarch of Moscow and All Russia

December 2, 1983

* * *

Your Holiness, I rejoice and congratulate you with all my heart on the high government award—the Order of Friendship of Nations—given to you for your greatly helpful service to the country and the cause of peace and in connection with your 50th birthday. May the Lord grant you strength and crown with blessed success your primatial labour, which will serve to the glory of Christ's Church, to the further development of fraternal relations between our two Local Churches, to the good of our beloved Motherland and to the consolidation of peace and justice throughout the world. Many and beneficent years to Your Holiness!

With invariable love for you in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

December 23, 1983

* * *

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations, sent congratulatory telegrams on the occasion of the name-days of Their Beatitudes — Archbishop Seraphim of Athens and All Hellas, and Pope and Patriarch Nicholas VI of Alexandria and All Africa. He also sent telegrams congratulating His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia on his 50th birthday and on the Order of Friendship of Nations, he had been awarded.

DEMISE OF Yu. V. ANDROPOV

His Holiness Patriarch PIMEN's Address Before Panikhida in the Patriarchal Cathedral of the Epiphany in Moscow

February 12, 1984

Brothers and sisters beloved in the Lord,

The faithful children of the Russian Orthodox Church are filled with deep sorrow today. They grieve together with their compatriots over the great loss suffered by our Motherland — the demise of the President of the Presidium of the Supreme Soviet of the USSR, Yuriy Vladimirovich Andropov, after a long and grave illness.

Our people knew and respected greatly Yuriy Vladimirovich as a man of high personal qualities, sensitive and attentive to the needs and hopes of people, who had dedicated himself wholly to the work for the good of the nation, to promote its prosperity and spiritual growth. Yu. V. Andropov's name is indissolubly linked with the cause of perfecting the life of our society, of consolidating the economy and defence potential of the Soviet state, and of consistently implementing a peace-loving foreign policy.

Since his youth and throughout life on whatever post he occupied Yu. V. Andropov laboured self-dedicatedly and selflessly, unsparing of his strength or health. His outstanding abilities and lofty spiritual qualities were especially vividly manifested when he was entrusted with the guidance of the whole life of our great country, which he wisely and dedicatedly carried out to the very end.

The citizens of our Motherland and men of good will throughout the world are paying the great tribute of gratitude to Yu. V. Andropov for his indefatigable efforts to consolidate peace and friendship among all nations and states, to stop militarization, to free the Earth from the filth of nuclear and other annihilating weapons and to save the sacred gift of life.

Expressing the will of all our people who are convinced opponents of settling any controversial issues by force, Yu. V. Andropov has steadily implemented the principles of peaceful co-existence and friendly cooperation with all states that are ready to work honestly and constructively for the cause of peace. The numerous peace initiatives and proposals made by him have invariably met with approval on the part of all realistically-minded statesmen and all men of good will, who, we are sure, will remember always the words of Yu. V. Andropov imbued with the spirit of lofty humanism: "We do not set the well-being of our people, the security of the Soviet state apart from, let alone counterpose them to the well-being and security of other peoples, other countries."

Therefore, the demise of Yuriy Vladimirovich Andropov is a great loss not only to our people but to all the peace-loving forces in the world. We are receiving condolatory telegrams not only from the hierarchs, the

clergy, monks and nuns, and the laity of our Church, but from the Heads, eminent figures and members of many Local Orthodox and non-Orthodox Churches and religious associations in various countries. They all convey condolences and offer prayers for the deceased.

We shall remember always and with heartfelt gratitude Yuriy Vladimirovich Andropov's benevolent understanding of the needs of our Church, and his great appreciation of our patriotic service and peacemaking.

Brothers and sisters, beloved in the Lord, on this day of national mourning let us pay our religious due to the man who has been so dear to all of us, whose services to the people and Motherland have been immeasurable. It is a great loss to every one of us and in praying for the deceased, let us promise to make greater efforts for the prosperity of our country and for the consolidation of peace and justice in relations among nations, to which the deceased had devoted all his life.

Paying our last respects to the deceased we pray fervently for him, believing in the power of prayer which rises in humbleness and hope to the Lord from the depths of our hearts.

The bright image of the deceased will always be remembered by us.

Let us, beloved, offer up our fervent prayers for the newly-departed, Yuriy, and may his memory be eternal.

Panikhida in the Patriarchal Cathedral

A panikhida was held on Sunday, February 12, 1984, in the Patriarchal Cathedral of the Epiphany for Yu. V. Andropov after the Divine Liturgy. His Holiness Patriarch Pimen delivered an address.

The panikhida was led by His Holiness Patriarch Pimen, assisting were Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk

and Byelorussia, Patriarchal Exarch to Western Europe, Archbishop Iov of Zarsk and the cathedral clergy. The crowd of worshippers stood with lit candles.

In other churches of Moscow and all dioceses of the Russian Orthodox Church a panikhida was held for the head of state, Yu. V. Andropov, on that day.

Laying of a Wreath in the Hall of Columns of the House of Trade Unions

On February 12, at 3 p.m., a wreath was laid by the coffin of Yu. V. Andropov in the Hall of Columns of the House of Trade Unions on behalf of the Russian Orthodox Church by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch. His Holiness Patriarch Pimen and those accompanying him paid their last respects to the deceased. After their sor-

rowful and silent farewell to the departed, His Holiness expressed his sincere condolences to the relatives and dear ones of the deceased.

* * *

During the days of national mourning, condolatory telegrams arrived from the diocesan hierarchs, the clergy and laity of the Russian Orthodox Church in the address of His Holiness the Patriarch.

Condolatory telegrams were also received from the Heads, eminent figures and members of many Local Orthodox and non-Orthodox Churches and religious associations in various countries.

A Talk with A. P. Shitikov

On December 30, 1983, A. P. Shitikov, Chairman of the Soviet of the Union of the Supreme Soviet of the USSR, Chairman of the Soviet Committee for European Security and Cooperation, received in the Kremlin a member of the committee, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe,

Head of the Department of External Church Relations, Chairman of the Soviet Peace Committee's Commission for Contacts with Religious Circles for Peace. During their talk they discussed questions relating to the involvement of the religious circles of the Soviet Union in the struggle for peace and disarmament.

Metropolitan Filaret, Patriarchal Exarch to Western Europe, on a Visit to Paris

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe and Administrator of the Korsun Diocese (France), was in Paris from November 25 to December 2, 1983, to attend to the affairs of the West European Exarchate of the Moscow Patriarchate.

On Saturday, November 26, Metropolitan Filaret officiated at All-Night Vigil in the Church of the Three Holy Hierarchs Podvorye of the Moscow Patriarchate in Paris together with Archpriest Aleksandr Turintsev, the rector of the church, and the clergy of the Korsun Diocese. On Sunday, November 27, Metropolitan Filaret celebrated Divine Liturgy in the same church assisted by the clergy of the Korsun Diocese. On December 1, Metropolitan Filaret celebrated Divine Liturgy at the Holy Spirit Skete near Paris

assisted by Archimandrite Sergiy and Hieromonk Nikon. After the Liturgy, he called on Metropolitan Nikolai Eryomin, who is living in retirement.

On November 29, Metropolitan Filaret paid a visit to His Eminence Meletios, Metropolitan of France and Exarch to All Iberia (Constantinople Patriarchate). Metropolitan Filaret was accompanied by Hieromonk Nikon and O. V. Kesselman, Secretary of the West European Exarchate.

On November 30, Yu. V. Vorontsov, the USSR Ambassador to France, received Metropolitan Filaret at his residence. Metropolitan Filaret was accompanied by O. V. Kesselman, the secretary of the exarchate.

On December 1, Metropolitan Filaret received Lucien Renieau, an official of the Ministry for Foreign Affairs of France. Also present was O. V. Kesselman, the secretary of the exarchate.

Meeting of the Commission on Christian Unity

A regular meeting of the Commission of the Holy Synod on Christian Unity was held on December 8-9, 1983,

at the chambers of Metropolitan Yuvhenaliy of Krutitsy and Kolomna at the Novodevichy Convent, Moscow.

A Meeting with the Chairman of the Minsk City Executive Committee

On November 21, 1983, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, was received by V. A. Pechennikov, Chairman of the Minsk City Executive Committee, at the Executive Committee of the Minsk City Soviet of the People's Deputies.

Metropolitan Filaret, as the Administrator of the Minsk Diocese, cordially congratulated V. A. Pechennikov on his appointment to the high post of mayor of the capital of Byelorussia, the Hero-City of Minsk.

In the course of the talk, Metropolitan Filaret told the Chairman of the

Minsk City Executive Committee about the life and activities of the Minsk Diocese, about the initiatives taken by the Russian Orthodox Church in defence of peace and to save life on Earth at different international, inter-religious and public forums. One of the major initiatives carried out was the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held in May 1982. The results of this forum found a wide and positive response in the world. Metropolitan Filaret gave copies of the final documents of the world conference to V. A. Pechennikov.

Metropolitan Filaret said that the clergy and laity of the Minsk Diocese were contributing a great deal to the peacemaking efforts of the Russian Orthodox Church. Donations from the Byelorussian believers to the Peace Fund and heartfelt hospitality accorded by the citizens of Minsk to foreign religious delegations visiting Minsk—all of this helps to make the peace mission of the Russian Orthodox

Church aimed at securing peace, confidence and justice among all nations on Earth a success.

The Chairman of the Minsk City Executive Committee thanked Metropolitan Filaret for his congratulations and told him about the remarkable achievements of the workers of the Byelorussian capital with which they were approaching the 40th anniversary of the liberation of Minsk from fascist invaders. They also discussed practical matters concerning the restoration proceeding at present of the Holy Spirit Cathedral Church in Minsk.

Present during the talk were G. T. Kornov, Secretary of the Minsk City Executive Committee; S. S. Bertosh, chief of the group responsible for the reception of foreign delegations; and I. M. Plakhotnyuk, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Minsk Region, as well as Archpriest Mikhail Buglakov, the dean of the cathedral church and Secretary of the Minsk Diocesan Administration.

CHRONICLE

A trip to West Berlin. Archbishop Feodosiy of Smolensk and Vyazma was in West Berlin from October 17 to 24, 1983, as a member of the delegation representing the Churches and religious associations in the USSR. The delegation met Dr. Martin Kruse, Bishop of the Evangelical Church in West Berlin-Brandenburg and other prominent church leaders, and visited Berlin's higher school for pastors in which Archbishop Feodosiy delivered a lecture on the life and peacemaking of the Russian Orthodox Church. The delegates also visited the Exhibition of the Soviet Chamber of Commerce where a meeting was arranged with representatives of the press and guests at the exhibition who were interested in the religious life of our country. The members of the delegation participated in divine services at their respective churches. On October 22, Archbishop Melkhisiedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, gave a reception in honour of the delegation at his residence in Karlshorst (Berlin, GDR). While in West Berlin, Archbishop Feodosiy was received by His Excellency V. I. Kochemasov, USSR Ambassador Extraordinary and Plenipotentiary to the GDR, V. I. Ivanov, Consul-General of the USSR in West Berlin.

Bishop Antony of Stavropol in the FRG. Bishop Antony of Stavropol and Baku was in the FRG from November 26 to December 5, 1983, at the invitation of the Nils Steno Society of Physicians. On November 26, Bishop Antony read a paper on the peacemaking of the Russian Orthodox Church and on the clergy's contribution to the cause of peace at the conference held by the so-

ciety at the Maria Lach Catholic Benedictine Monastery. On November 27, Bishop Antony celebrated with Metropolitan Augustine of Germany, Exarch to Central Europe from the Patriarchate of Constantinople, at the Greek Church of St. Andrew the First Called in Düsseldorf. Because of its patronal feast (New Style), the church was crowded with worshippers. After the Liturgy, Bishop Antony delivered an address in which he noted the responsibility of Christians for peace on Earth. On Sunday, December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Bishop Antony celebrated Divine Liturgy and attended the evening service in the Holy Spirit Church of the Eastern Ecumenical Institute in Regensburg. Bishop Antony had a brotherly meeting with Bishop Longin of Düsseldorf and the clergy of the Düsseldorf Diocese (Russian Orthodox Church). While in Er-Erkenshwick and Munich, Bishop Antony had a meeting with compatriots living in the FRG organized by the "Rodina" Society.

* * *

Lecture given at the residence of the American chaplain. On November 29, 1983, at the invitation of the Rev. Dr. John Johannaber, chaplain of the US Embassy in Moscow, Archimandrite Innokentiy Prosvirnin, a lecturer at the Moscow Theological Academy, delivered a lecture on the history of the Russian Church to members of the embassy staff belonging to the Protestant community.

* * *

An evening dedicated to Greece. On December 5, 1983, the USSR-Greece Friendship Society and the Central House of the All-Union Theatre So-

ciety named after A. A. Yablochkina, sponsored an evening "Proud Land of Hellas", one in the cycle "Along the Roads of Friendship". Metropolitan Yuvenaliy of Krutitsy and Kolomna attended the evening and made a speech.

* * *

Visit of the King of Spain's Chaplain. A delegation of the Spain-USSR Friendship Society arrived in the Soviet Union to attend the Days of Spain. Among the delegates was Father Bartolomé Vicens Fiol, a Dominican, President of the Institute of Man, professor of philosophy and ethics at Madrid University, and chaplain to His Majesty Juan Carlos, King of Spain.

On December 6, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, gave a reception in honour of Father Bartolomé at his residence in Serebryany Bor. Present at the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; A. S. Buevsky, Executive Secretary of the Department of External Church Relations, and staff members of the DECR. Present at the reception on behalf of the Union of Soviet Societies of Friendship was L. M. Kapolet, Deputy Head of the Department of West European Countries, and on behalf of the Council for Religious Affairs of the USSR Council of Ministers, V. S. Volodin, Chief of the Department for International Contacts.

On December 16, Father Bartolomé visited the Department of External Church Relations and was received by Metropolitan Filaret.

That same day Archbishop Pitirim of Volokolamsk gave a reception in honour of Father Bartolomé at the Publishing Department of the Moscow Patriarchate.

* * *

At a reception in the Finnish Embassy. On December 6, 1983, His Excellency Aarno Karhilo, Ambassador Extraordinary and Plenipotentiary of Finland to the USSR, gave a reception on the occasion of Independence Day. Present at the reception was Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

* * *

At the Conference of the USSR-FRG Friendship Society. On December 14, 1983, at the House of Friendship with Peoples of Foreign Countries there

took place the Third All-Union Conference of the USSR-FRG Friendship Society to hear reports and elect new officials. Metropolitan Yuvenaliy of Krutitsy and Kolomna attended the conference, and was re-elected member of the Central Board of the USSR-FRG Friendship Society.

* * *

40th anniversary of the episcopal consecration of Bishop Feodor Tekuchev. December 12, 1983, marked the 40th anniversary of the episcopal consecration of Bishop Feodor Tekuchev, who lives in retirement at the Pskov-Pechery Monastery. To commemorate the jubilee, His Holiness Patriarch Pimen presented him with a panagia.

* * *

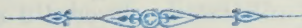
The Ambassador of Uganda received. On December 30, 1983, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received His Excellency Ochienghs-Wellborn, the Ambassador of Uganda to the USSR, at his request.

AT CHRISTMAS SERVICES

On December 11, 1983, at the residence of the US Ambassador to the USSR a traditional pre-Christmas ecumenical service was held for the members of the Protestant community; present were ambassadors to the USSR from a number of countries, members of the diplomatic corps and their families. On December 18, an ecumenical service was held at the Embassy of Great Britain. At the invitation of the Rev. Dr. John Johannaber, the American chaplain in Moscow, these services were attended by staff members of the Department of External Church Relations—Father Aleksandr Zhilyaev and A. Karpenko, a student of the Moscow Theological Academy; both read passages from the Gospel during the services.

* * *

At the invitation of the Rev. Stanislav Mazheika, Rector of the Roman Catholic Church of St. Louis in Moscow, Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, and Father Aleksandr Zhilyaev, a staff member of the DECR, attended the Christmas service in the Church of St. Louis in the evening of December 24, 1983. At the end of the service Bishop Sergiy greeted and then blessed the congregation.



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1983

On **December 25 (12)**, the 26th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany and, on the eve, officiated at All-Night Vigil in the same cathedral together with Archbishop Iov of Zarsk.

On **December 30 (17)**, Friday evening, His Holiness read the Akathistos before the much revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

JANUARY 1984

On **January 1 (December 19)**, the Sunday of the Holy Fathers, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the patriarchal cathedral together with Archbishop Iov of Zarsk. After the All-Night Vigil, Patriarch Pimen led the New Year Moleben. (For His Holiness the Patriarch's sermon before the moleben see *JMP* No. 2, p. 9).

On **January 6 (December 24)**, Christmas Eve, His Holiness attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany.

On **January 7 (December 25)**, Christmas Day, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral together with Archbishop Iov of Zarsk. During the divine service His Holiness congratulated the worshippers and wished them peace, love and God's help in peacemaking.

On **January 8 (December 26)**, the Synaxis of the Most Holy Mother of God, His Holiness attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God of the Patriarchate and, on the eve, officiated at All-Night Vigil in the Patriarchal

Cathedral of the Epiphany together with Archbishop Iov of Zarsk.

In the evening, His Holiness the Patriarch received Christmas greetings in the patriarchal cathedral.

On **January 9 (December 27)**, Patriarch Pimen received Christmas greetings in the Trinity Cathedral of the Trinity-St. Sergiy Lavra from the brethren of the Lavra, teachers and students of the Moscow theological schools.

On **January 12 (December 30)**, Patriarch Pimen visited the Moscow Monastery of St. Daniel and received Christmas greetings from the brethren and employees of the monastery.

On **January 14 (1)**, the Circumcision of Our Lord and the Feast of St. Basil the Great, His Holiness attended Divine Liturgy in the domestic chapel of the Patriarchate and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral together with Archbishop Iov of Zarsk.

On **January 15 (2)**, the 29th Sunday after Pentecost, the Feast of St. Serafim of Sarov the Miracle Worker, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos to St. Serafim in the patriarchal cathedral together with Archbishop Iov of Zarsk.

On **January 18 (5)**, the eve of Epiphany, His Holiness Patriarch Pimen attended Divine Liturgy in the patriarchal cathedral. After the Liturgy, His Holiness officiated at the Great Blessing of the Waters.

On **January 19 (6)**, the Baptism of Our Lord, Holy Epiphany, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral together with Archbishop Iov of Zarsk. During the divine service His Holiness delivered a sermon and expounded on the spiritual meaning of the feast.

Patriarch PIMEN Receives Christmas Greetings

At the Patriarchal Cathedral

His Holiness Patriarch Pimen was congratulated on the Feast of the Nativity of Christ on January 8, 1984, in the Patriarchal Cathedral of the Epiphany.

The dean of the cathedral, Archpriest Matfei Stadnyuk, assisted by the cathedral clergy conducted Vespers and then led the festal moleben during which His Holiness Patriarch stood praying on the solea wearing his mantle and koukoulion.

Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Kiprian Zernov; Archbishop Iov of Zaisk; Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery in Moscow; the superintendent deans, rectors and clerics of the Moscow City churches; staff members of the Moscow Patriarchate departments and institutions, as well as the parishioners of the cathedral and other city churches, arrived to congratulate His Holiness the Patriarch on the feast.

Metropolitan Yuvenaliy read the Christmas Message from His Holiness Patriarch Pimen to the archpastors, pastors, and all the faithful children of the Russian Orthodox Church, then addressed His Holiness with a word of greeting. He said:

"Your Holiness, "On the Feast of the Nativity of Christ we recall the Gospel narrative about how the Three Wise Men brought their gifts to the Divine Infant Jesus. The great universal teacher and saint, John Chrysostom, reflecting upon this event, says: 'Christ received these gifts not because He needed them, but for the sake of the offerers. By accepting the gold, He made them mercenary; by accepting the frankincense, He freed them from idolatry; and by accepting the myrrh, He cleaned their souls from corruption.' We who are gathered in our multitude in this majestic cathedral church, to offer

you the gifts of our hearts and our love, are feeling something similar today. There are no words to describe what we are receiving and experiencing here today! The joy and glory of communing with you as children with their father, as the faithful with the Primate of their Church! We always receive your admonitions and exhortations with gratitude. In your Christmas Message, addressing the Plenitude of the Russian Orthodox Church, you tell them of the need to pray harder for peace, and you call on your multimillion flock, the clergy and hierarchs, to do all in their power to preserve and consolidate peace.

"At Divine Liturgy today, the Gospel lesson spoke of how the infanticide and theomachist, Herod, by his command had assassinated 14,000 infants. But the contemporary Herod, American imperialism, has raised the atomic sword not only over infants, but over the whole of mankind, over everything living, over all of God's creation in order to annihilate it. At this moment your appeal for peace becomes especially urgent.

"In the past year you, Your Holiness, have tirelessly spoken in your messages, greetings, addresses, speeches and talks of the danger threatening the world, urging everyone to do everything to avert the horrors of a holocaustic war. Your last act in the past year has been to initiate, on behalf of all the Churches and religious associations of our country, a special appeal in connection with the deployment by the United States of America of new nuclear weapons in Western Europe. In this historical document the religious leaders declare: 'The growing danger should not deprive us believers of hope and courage. We do not have the power to predetermine events of world history, but neither do we have the right to watch passively what is taking place. It would be immoral, going against all our religious convictions, to suppose that war is inevitable and that men cannot countervail it. Enmity, which is pushing mankind into the abyss of war, is conditioned

by evil will and it is our religious duty to counteract this will by every means permissible by conscience.'

"This appeal follows the tradition of our Church's age-old history and is in keeping with her peacemaking in the last decades. I mention this now because the fruit of the peace efforts and initiatives of the Russian Orthodox Church and her Primates has been joint action in the cause of peace of all the Churches and religious associations in our country. This has not gone unnoticed by the Soviet public, and as a logical result, so to say, a public commission of the Soviet Peace Committee was formed on December 19, 1983, for contacts with religious circles for peace. Among other representatives of Churches and religious associations in the Soviet Union, the Russian Orthodox Church is represented worthily in the commission.

"Your Holiness, on this great and world-saving day of the Nativity of Christ, on this feast of peace, I want to greet and congratulate you warmly from the bottom of my heart. Allow me, Your Holiness, on behalf of the Holy Synod and its departments, the archpastors and pastors, the holy cloisters and the theological schools, and of the Moscow Patriarchate institutions abroad to congratulate you on the feast. With deep feeling I greet Your Holiness on behalf of your all-Russia flock and those who have gathered here today with such touching love and spiritual devotion to you in your cathedral Church. I also bring reverential greetings from the Moscow Diocese which is so dear to you.

"In this new year of God's grace, may the Chief Shepherd of Heaven grant you His almighty help in your lofty primatial ministry; new health, new energy, new strength, and new spiritual joy in Christ Jesus our Lord and Saviour. Amen."

His Holiness Patriarch Pimen delivered an address in response:

"Your Eminence, dear Vladyka,

"I thank you with all my heart for the kind words which you have just spoken; words which are without any doubt very precious to me and to the holy hierarchs, the clergy and especially to the faithful flock.

"Everything you have said regarding peacemaking each man lays next to his heart; every man wants to enhance his efforts for peace; each offers fervent prayers to the Divine Infant Christ so that He might send him help in this great and holy cause.

"Today I would like to remind you of a pious tradition which goes back to the life of the Mother of God and witnesses to Her love for all the faithful. There is a story which says that the Mother of God constantly visits the holy temples, and always distributes coins. Moreover, to those who only stand and pray She gives copper coins, to those who toil, silver coins, but to those who glorify Her Divine Son, sing His praises, She gives gold coins. Recalling this story I feel that I would like to stand in the choir in order to receive, together with those glorifying Him, gold coins from the Theotokos.

"There is another story which belongs to the life of that wonderful hierarch, Bishop Ignatiy Bryanchaninov, who was not only a man of prayer but a writer as well. His magnificent work in five volumes speaks of how to perfect our souls in order to win salvation. One of the volumes is entitled "Offerings of Modern Monasticism". All know how difficult monastic life is. Here Bishop Ignatiy advises those who have taken the monastic way of life how to attain spiritual perfection.

"His biography recounts an incident in his life. One day he attended a reception together with his great friend, Schemamonk Mikhail Chikhachev, who always accompanied him wherever he went. At the reception was a famous Italian singer who inquired with some interest who the monk was and then asked him if he would sing something for him. And Schemamonk Mikhail sang a Christmas hymn in his magnificent bass. The singer was deeply impressed and asked him how long he intended to sing; how long he was going to sing in honour of Christ the Saviour. Father Mikhail answered: 'I shall sing to my God as long as I live'. Today, on the Feast of Christ's Nativity, I would like to see myself in the choir to be together with those

who are glorifying Christ the Saviour. And if I were asked the question I, too, would repeat the words of Schemamonk Mikhail and say: 'I shall sing to my God as long as I live'.

"The Holy Orthodox Church, dear brothers and sisters, looks zealously after the life of each one of us. Long before Christmas Day, she offered to our attention the canticle which tells us of how we should prepare for this feast: 'Christ is born, give us glory.

Christ comes from Heaven, meet ye Him; Christ is on Earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He has been glorified'.

"If we consider and reflect on each thought and word of this canticle we shall find in it deep feelings and wise counsels of how to meet Christ and of how to perfect our souls.

"And so, dear brothers and sisters, let this feast of the Nativity of Christ work a great miracle in us and we shall learn how to meet the Divine Infant Christ born to us; we shall learn to rise together with Him; learn to live with Him, because the Lord came down to Earth for us men and for our salvation. And I think that the Lord, Who suffered, was crucified for our sake and forgave all our sins, will help us throughout our lives to be bearers of God's Righteousness, to be such as receive gold coins from the Mother of God.

"I wish you all the Lord's great and abundant mercies on this feast day. Amen."

After His Holiness's address, the patriarchal hypodeacons and some of the Moscow clerics made up a choir in the centre of the church and under the direction of Archimandrite Agafodor of the Trinity-St. Sergiy Lavra, sang Christmas hymns with profound inspiration: "God is with us...", "Thou hast visited us from on high...", "Glory to God in the highest..."

Then the hierarchs and the clerics, staff members of the synodal departments, and the numerous worshippers filed up to His Holiness to congratulate him on the feast and to receive his primatial blessing.

At the Trinity-St. Sergiy Lavra

Every year at Christmastide, the Primate of the Russian Church visits the Trinity-St. Sergiy Lavra where he receives the festal greetings of the monks and of the teachers and students of the Moscow theological schools.

At noon on January 9, 1984, His Holiness Patriarch Pimen, the Holy Archimandrite of the Trinity-St. Sergiy Lavra, arrived at the cloister. The bells of the Lavra announced his arrival. His Holiness was met by Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and Archimandrite Evseviy, the acting father superior of the Lavra. His Holiness proceeded to the tomb of his predecessor—His Holiness Patriarch Aleksiy († 1970) and there offered a prayer. The tomb is in the Church of All the Saints Who Shone Forth in the Land of Russia which is below the Dormition Cathedral. Then His Holiness genuflected before the shrine of St. Sergiy of Radonezh in the Trinity Cathedral. Afterwards he went to the Church of the Smolensk Icon of the Mother of God, and paid homage to the memory of Metropolitan Nikolai (Yarushevich; † 1961) of Krutitsy and Kolomna.

At 4 p. m. the Lavra brethren, and the teachers and students of the Moscow theological schools gathered in the Trinity Cathedral to congratulate His Holiness the Patriarch on the feast. After the short moleben, conducted by Archimandrite Kirill, the father confessor of the Lavra and the theological schools, "Many Years" was sung to honour His Holiness. The address of greeting was delivered by the rector, Bishop Aleksandr.

"Your Holiness, Most Holy Vladyka and Father, in these days the Holy Church is again joyously celebrating the bright Feast of the Nativity of Christ, the feast of peace and God's good will toward men. God became Man, God became one of us, He became kindred to us, He became close to man. In the Nativity of Christ, God revealed His love for the world. God so loved the world that He gave His Only-Begotten Son, so that any who believed in Him might not perish, but have Life Eternal. St.

Gregory of Nazianzus bears witness: 'If any should ask us what do we venerate and honour, the answer would be: We venerate Love.' And in these glorious Christmas days we bow before this mystery of Love; we venerate, praise and remember it. But we remember not what was and has passed, but what is and has happened. What has happened is good will toward men. God has been with us since that day, ever since that mysterious Night in Bethlehem. The Son of God is the Son of the Virgin. And in this is the pledge and beginning of our salvation, the pledge and source of Eternal Life.

"Your Holiness, rejoicing spiritually in these radiant days and glorifying the Divine Infant, Who for us men and our salvation was made Incarnate, we wholeheartedly, sincerely and cordially offer Your Holiness our Christmas greetings and best wishes. The fact that you, Your Holiness, are with us today unquestionably enhances our joy and our Christmas festivity. Your Holiness's every visit to this holy cloister leaves in our souls, in our hearts, and in the history of the Trinity-St. Sergiy Lavra an indelible and deep mark. With all our hearts we thank Your Holiness for what you have done and are doing for the life and prosperity of this monastery and the theological schools. We thank you for taking us into your heart. Every meeting with you is for us a great honour. You enrich us with your wisdom, your experience and your knowledge. Your constant care, your indefatigable concern for the needs of all the monks of this holy cloister, morally arouses us to offer constantly our prayers for your health, your prosperity and success in all your responsible primatial affairs.

"In this new year of God's grace, please accept, Your Holiness, our most sincere best wishes, and allow us to assure you that our remembrance of you in our prayers will be our humble and feasible response to your love and concern for all of us. We wish Your Holiness success in these radiant festival days, throughout your life and in all your ministry. May the Lord strengthen you in your service to the cause of world peace, the good estate of the Holy Churches of God and the union of all. *Eis polla eti, Despotai!*"

His Holiness spoke in reply.

"I thank you, dear Vladyka, for your words spoken today. They give me special joy and pleasure for you witness to the deep and kind regard in which all the monks, teachers and students hold me. I think that in celebrating the Nativity of Christ we shall all be inspired by the call of the Holy Church to leave a pledge in our hearts for the Divine Infant Christ. This means that we must love one another, that we must live in peace, that we must glorify with all our hearts the Saviour and Lord born to us, Him Who was born in a cave in humility and purity; born in order to teach us by His life and example.

"I shall not speak to you at length. I only want to say to you: May the Newly-Born Divine Infant Christ help you all—the monks, to burn with the fire of monastic life; the students of our theological schools, to burn with theological knowledge and with what will benefit not only yourselves but the Church as well. May the Newly-Born Divine Infant help you all in this."

Then His Holiness blessed all those present and gave them Christmas presents.

In the evening, His Holiness was present at the Christmas party given at the Moscow theological schools.

Hieromonk FEOFILAKT

At the Moscow Monastery of St. Daniel

At Christmastide, on January 12, 1984, the Monastery of St. Daniel in Moscow had the joy of receiving His Holiness Patriarch Pimen again.

The monks and employees of the cloister met His Holiness in the Church of the Protecting Veil of the Mother of God. A moleben was held and "Many Years" sung to honour Patriarch Pimen. Archimandrite Evlogiy, the father superior, welcomed His Holiness most cordially, congratulating him on the Feast of the Nativity of Christ and wishing him a blessed New Year; then he presented His Holiness with a prosphora and an icon of the Saviour. On behalf of the brethren and all employed in the restoration of the St. Daniel Monastery, Archimandrite Evlogiy wished His Holiness strength of grace in his service of the Church and Motherland, and exp-

pressed gratitude for His Holiness's tireless care and patronage to establish in the cloister the spiritual and administrative centre of the Russian Orthodox Church.

His Holiness Patriarch Pimen delivered an address in response.

"Dear Fathers, brothers and sisters, there is a saying in Holy Scripture; *A little leaven leaveneth the whole lump* (1 Cor. 5. 6). So are you, a few men, gathered as brethren in this St. Daniel Monastery to be the *little leaven* which in time will act beneficently upon all that will be organized here. Therefore, I congratulate you on the Feast of the Nativity of Christ and the New Year with wishes of good health to you, prosperity, and success in our labour. I would remind you also that the heart of man is so spacious that one must arrange things in such a way that there always will be a place for the Newly-Born Divine Infant to lie down in, but this depends entirely on the piety and desire of each man. And this is what I wish for you that your hearts be the abode of the Infant Lord".

His Holiness the Patriarch was heard with great attention.

Closing the meeting His Holiness bestowed his primatial blessing upon everyone. Then followed a short inspection tour of the monastery to see the progress being made in the restoration work of the monastery churches.

The Trinity Cathedral, which was freed of later constructions inside, can

now be seen in its original architectural form; its monumental columns and vaults are now open to view. The murals of the 19th century will soon be revealed, the iconostasis and the western choir lofts will be restored as well. Outside, the cupolas and the northern and southern porches are to be renovated.

His Holiness visited the hospital building of the monastery. It is a three-storey construction of the 18th century with wide and bright corridors. It was built especially for the sick and old monks who were sent there from all the monasteries in Moscow. The building joins the Gate Church of St. Simeon Stylites. In the past it was often referred to as the "hospital" church. When there was a war, the building became a military hospital where the heavily wounded were cared for by tender-hearted monks. This was so during the liberation war of Russia with Turkey (1877-1878), the Russo-Japanese War of 1904-1905, and World War I (1914-1918).

After the inspection tour, His Holiness partook of the monastic meal and then contributed to the Honoured Visitors' Book.

The visit of His Holiness to the Moscow St. Daniel Monastery has inspired its monks and employees and left a kind and bright memory.

Archimandrite EVLOGIY,
Father Superior of the Moscow
St. Daniel Monastery

600th Anniversary Celebrations of the Appearance of the Tikhvin Icon of the Mother of God

Tradition has it that the Tikhvin Icon of the Mother of God, Hodegetria, was painted by St. Luke the Apostle and Evangelist. In the 5th century the icon was translated from Jerusalem to Constantinople where the Vlachernae church was built for it. The icon suddenly disappeared from the church in 1383 and appeared in a ray of light over Lake Ladoga. Moving miraculously, it stopped over the town of Tikhvin, where a wooden Church of the Dormition of the Most Holy Mother of God was built at the spot of its appearance. A stone church was erected in place of the wooden church in early 16th century at the wish of Grand Duke Vasiliy of Moscow (1505-1533), and a monastery surrounded by a stone wall was built there in 1560. The first superior of the monastery was Hegumen Kirill (†1570), appointed with the blessing of Metropolitan Makariy of All Russia (†1563, feast day, December 31).

In 1613-1614 Swedish troops unexpectedly invaded the north-western lands of the Russian state.

They occupied Novgorod and repeatedly tried to destroy the Tikhvin Monastery of the Dormition, but the monastery was spared through the intercession of the Mother of God.

History tells us that a Russian diplomatic mission arrived at the monastery after the miraculous victory over the Swedes. Having obtained an exact copy of the miraculous Tikhvin icon, the envoys then proceeded to the village of Stolbovo, 50 versts away from Tikhvin, where a peace treaty (later known as the Treaty of Stolbovo) with the Swedes was signed on February 10, 1617. The main pledge of peace on the



The Tikhvin Icon of the Mother of God

17th century

Russian side was the copy of the venerated icon. This copy was later taken to the Cathedral of the Dormition in the Moscow Kremlin, and subsequently given to the St. Sophia Cathedral in Novgorod at the request of the Novgorodians who had taken part in the war against the Swedes.

Deeply venerated copies of the Tikhvin Icon of the Mother of God, which have been the source of many grace-filled signs, have been especially widespread in the Russian Church. One such icon is currently located by the western doors of the Church of the Tikhvin Icon of the Mother of God in the town of Tikhvin (Leningrad Diocese).

Among the deeply venerated icons of

the Mother of God is the Tikhvin "volunteer corps" icon. A volunteer corps was formed in Tikhvin during the Patriotic War of 1812, and the Tikhvin icon from Tikhvin Monastery was given to the corps. After the end of the war, the icon was returned and donations were made to the monastery in memory of the victory. There is an inscription on the icon which says: "Dear brothers and fellow countrymen! As you gaze at this, remember the soldiers who fought for their faith and Motherland in your prayers and hand this icon down to the very last of your descendants so that they may imitate us in rising in defence of their country and for its glory." This patriotic appeal was heeded during the Crimean War (1855-1856) when this holy icon again accompanied the Tikhvin troops on their campaign, and was returned to the monastery at the end of the war.

The Tikhvin icon was taken by the Nazi troops during World War II. At present this national treasure is in a private collection in Chicago, USA.

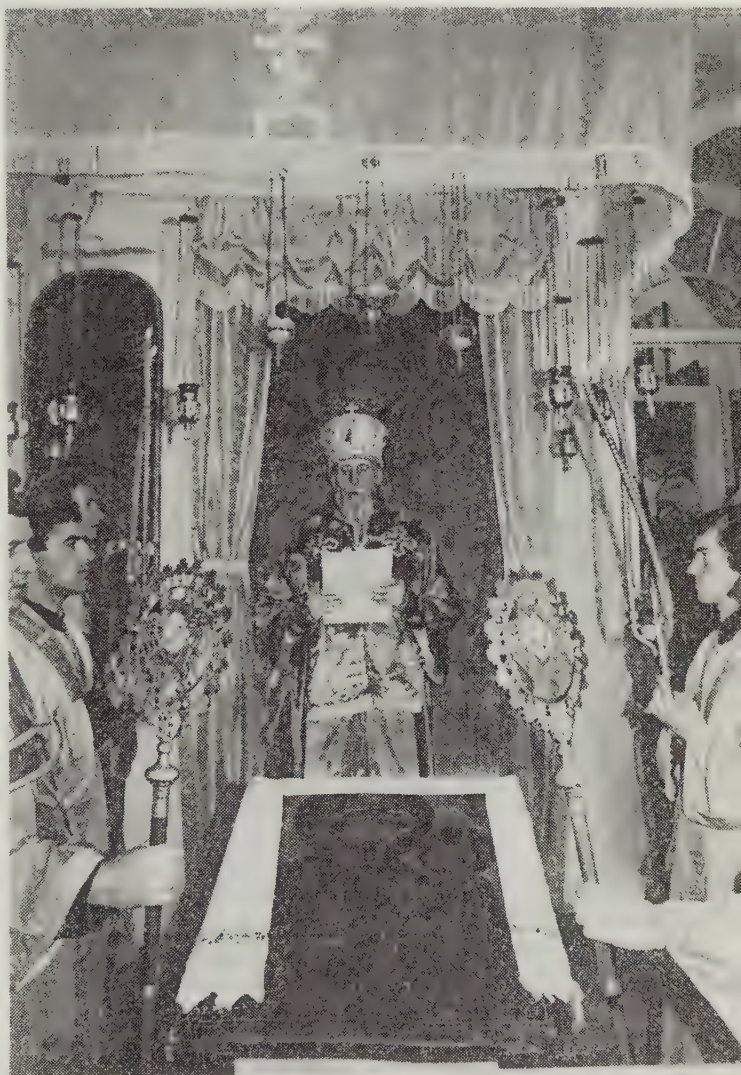
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In 1983, the Russian Orthodox Church marked the 600th anniversary of the appearance of the Tikhvin Icon of the Mother of God. With the blessing of His Holiness Patriarch Pimen, Metropolitan Antony of Leningrad and Novgorod attended the celebrations in Tikhvin.

On July 8, 1983, the eve of the celebrations, Metropolitan Antony officiated at All-Night Vigil in the Church of the Tikhvin Icon of the Mother of God. At the end of the service Metropolitan Antony delivered a sermon.

On July 9, the feast day itself, Vladyka Antony celebrated Divine Liturgy

assisted by the clergy of the church and the diocese. During the service he preached a sermon. "I greet you, dear brothers and sisters," said Metropolitan Antony, "on this great feast in honour of the Tikhvin Icon of the Mother of God. Today is a special feast, for today the Holy Church is marking the 600th anniversary of the appearance of the Tikhvin Icon of the Mother of God. On this day all of Russia glorifies the Mother of God, Who has shown and shows Her mercy to all those who come



В ИМЕНИ ГОДА, КРОМ В ЧЕСТИ ТИХВИНСКОЙ ИКОНЫ БОЖЬЕЙ

July 9, 1983, the Church of the Tikhvin Icon of the Mother of G in Tikhvin. Metropolitan Antony of Leningrad and Novgorod, af Divine Liturgy, reading the message of His Holiness Patriarch Pim on the occasion of the 600th anniversary of the appearance of Tikhvin Icon

to Her in faith and love. That is why we are celebrating this feast in honour of the Most Pure Mother of God in this town where Her holy icon appeared and asking Her to receive our prayers for the forgiveness of our sins, that Her protection may be always with us, and that Her prayerful voice intercede for us always, who call upon Her as the zealous mediatrix for all Christians". A moleben of thanksgiving was held at the end of the Liturgy during which Metropolitan Antony read out a message from His Holiness Patriarch Pimen:

"I warmly congratulate Your Eminence, the archpastors, the God-loving pastors, servants of the Church, and the faithful of this diocese entrusted to you, on the 600th anniversary of the appearance of the Tikhvin Icon of the Mother of God. On this bright feast day we shall prayerfully beseech Her to be the zealous Intercessor and Mediatrix for

all of us. In times of bitter suffering and invasion by enemies, our God-loving people have always turned to the Most Pure One for help and intercession, and She has always spread Her all-powerful Veil over us and shown us Her maternal protection. We fervently pray to Her today that She may grant us Her help of grace and intercession on the path to spiritual perfection. We also beseech Her to protect the peoples of our great country, and all mankind from the threat of a new war. May our Lord show His abundant mercy to all of you and your flock in answer to the prayers of the Queen of the World. Patriarch Pimen."

The celebration ended with a procession round the church in which the clergy, parishioners, and many pilgrims who had come especially for the feast took part.

Hieromonk FEOFILAKT

On the Holy Mountain

Pilgrimages by Orthodox Russians to the Holy Mountain have a history of many centuries. Russian pilgrims have traditionally regarded as God's great mercy to be able to set foot on this soil sanctified, according to Tradition, by the feet of the Theotokos, to pay homage at the shrines of the celebrated cloisters to which all the Orthodox East turns with veneration and love. There, in the south of the European continent, on an isolated peninsula, amidst a wilderness of evergreen vegetation, stands the Russian Monastery of St. Panteleimon the Great Martyr and Healer. Several monks, burning with love for God and zeal for the glory of Russian monasticism, are performing monastic feats, far away from their native land.

Our trip to Mount Athos was timed to coincide with the patronal feast of the Russian Monastery of St. Panteleimon. With the blessing of His Holiness Patriarch Pimen, a group of pilgrims left Moscow for Athens on August 5, 1983, consisting of Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, who headed the group; Bishop Varnava of Cheboksary and

Chuvashia; Archimandrite Ermogen, church rector from Biisk; Archimandrite Manuil, secretary to Metropolitan Antony of Leningrad and Novgorod; Archimandrite Stefan, Superintendent Dean of the Zhirovitsy Monastery of the Dormition; Hegumen Platon, doцент at the Moscow Theological Academy; Prof. B. A. Nelyubov, of the Moscow Theological Academy; Archpriest Sergiy Vishnevsky, of Moscow and N. S. Kapchuk, warden at the Patriarchal Cathedral of the Epiphany in Moscow.

On our arrival in Athens we were met at the airport by Bishop Chrysostomos of Dodonis. He invited us to the suburban Penteli Monastery. The few days we spent there gave us an idea of the life of Greek cloisters today. At the invitation of Bishop Chrysostomos we took part in divine services.

While in Athens we went to Neopropion to venerate at the shrine of St. Ioann the Russian (†1730, feast day May 27, Old Style). Everything there attests to the love and veneration in which the Greeks hold this celebrated saint and our compatriot for his numerous miracles.

On August 7, we left for the Holy Mountain. After a flight of some 20 to 30 minutes, we landed in Thessalonica from where we travelled to the coastal town of Uranopolis where there is a ferry to Athos.

The road to Uranopolis passes through hills, and as we sped along we breathed in the cool evening air. In the twilight we spotted the lights of the town whose streets were crowded with people as if it was a holiday. Our bus took us straight to the landing where a launch was waiting for us. We went on board and it cast off. The time was approaching midnight, but we kept peering into the gloom, hoping to get a glimpse of the coastline. At last we spotted some lights glimmering here and there, marking the windows of monastic cells and sketes. The launch entered the Daphne harbour. After a customs inspection we set sail again and soon reached the landing of the St. Panteleimon Monastery.

Our arrival was announced by the ringing of a bell. Accompanied by the brethren who came out to meet us, we proceeded to the holy gates of the cloister where the hegumen, Archimandrite Ieremia, was awaiting us, fully vested and holding the altar cross. Hierodeacons Paisiy and Siluan stood by with lighted candles and censers. Archbishop Iov donned his mantle and kissed the holy cross. To the singing of "It Is Meet" and the ringing of bells we entered the Cathedral of St. Panteleimon the Great Martyr. Inside we saw the flickering lights of icon lamps. The splendid chandelier and the choros swung slowly in a circular motion. Vladyka Iov said a thanksgiving moleben and greeted Archimandrite Ieremia and the brethren. "Many Years" was sung after which the hegumen greeted us in response, then he invited us to the refectory which was brightly illuminated with gas light. It was nearly 4 a. m. according to Athos Time. After the meal, Father Ieremia showed us to our cells where we fell immediately asleep, tired out by so many new impressions and the journey.

The Midnight Office begins on Mount Athos seven hours after sunset. At that time it is still dark. The first glimmer of dawn comes only by the end of Ma-

tins. Then follow the Hours and Liturgy after which the brethren have their meal. The monks take a supper after Vespers, then they return to the church for Compline. While we were in the Holy Mountain we adhered strictly to this stern rule of the Athonite cloisters.

On August 8, we went to Karyes, the administrative centre of the Athonite monasteries. According to the Athonite Rule, every newcomer to the Holy Mountain, with the exception of local pilgrims, have to go to Karyes to obtain a permit from the Koinotes—the council of elders—to visit the Athonite monasteries.

Karyes is located in a picturesque spot on the eastern slope of the mountain range and is linked with the Russian Monastery of St. Panteleimon by a new concrete road. On our arrival in Karyes, we went to the archondarikon (the reception hall) where we met the antiprosops (representatives of the monasteries). In his greetings address, Archbishop Iov told them of the purpose of our pilgrimage and of our desire to venerate at the great Christian shrines. The Protos of the Holy Mountain, Archimandrite Konstantinos, who is the antiprosop of the Hilandar Monastery, kindly permitted us to visit any monastery we wished. On that day, we saw the Kutlumush Monastery, the St. Andrew Skete which belongs to the St. Panteleimon Monastery and Old Rusik, also known as "Rusik on the Mountain" which are all in the environs of Karyes.

Then came the Feast of St. Panteleimon the Great Martyr and Healer. Monks from neighbouring Greek monasteries and many pilgrims arrived for the celebrations.

Great Vespers began at 10 o'clock Athos Time which is two hours before sunset. We took our places in the stalls on the right and left side of the church; the monastery brethren and Greek monks stood nearby. The opening Psalm was read up to the words "And when thou openest thy hand, they are filled with good", this was followed by the harmonious and melodious antiphonal singing of the Psalm verses in Greek. The ektene was followed by the singing of the first kathisma "Blessed Is the Man". Two deacons officiated: a Greek archdeacon and Hierodeacon Paisiy of

the cloister. The Greek monks like to hear Father Paisiy at services because of his sonorous bass and gladly invite him to patronal feasts in their monasteries. The Greek monks sang beautifully the stichera on "Lord, I have cried", whose majestic simplicity was greatly admired by Bishop Porfiriý Uspensky († 1885). After "Lord, I have cried" was sung, there came two lighters with candles on long poles. Moving in perfect unison, they lit the central and side chandeliers and the candles on the choros. Then, using their poles, they swung the chandeliers and choros in such a way that the central chandelier and choros moved from east to west while the side chandeliers from west to east. Candles were also lit on two tall candleholders by the ambo, before the icons of the Mother of God and St. Panteleimon the Great Martyr. By that time it was quite dark outside and very impressive was the sight of the church suddenly illuminated by a circle of flames moving as if in rhythm to the singing. It was indeed most beautiful and deeply stirring as was the truly All-Night Vigil which is a glorification of God by all of His creatures, the main chandelier and choros symbolizing at one and the same time the visible firmament with the sun, the moon and the stars as well as the invisible world with all the orders of the celestial hierarchy.

It was almost time to go to the lity narthex for the Lity. The Cathedral of St. Panteleimon the Great Martyr, built in 1814 and consecrated in 1815 by Patriarch Cyril VI of Constantinople (1813-1818), has three sections. The first is the paríx, a glassed-in porch with low columns; the second is the lity narthex (where Bishop Varnava and the pilgrims said the Lity with the curtain drawn); and the third is the church proper with the sanctuary. The Greek monks sang melodiously and at length the hymn "Hail, O Virgin Birth-Giver of God". When we asked them how long it took them to sing this hymn, they replied: "one hour". The highlight of the whole service was the antiphonal singing at Matins of the Canon to St. Panteleimon the Great Martyr. At 9 a. m. (Athos Time), Divine Liturgy began. With the blessing of Archbishop

Iov, Archpriest Sergiy Vishnevskiy preached a sermon. B. A. Nelyubov interpreted it into Greek.

After the Liturgy, the participants in the celebrations gathered in the archondarikon where Archbishop Iov felicitated everyone on the feast and especially Father Ieremia and the brethren. He also thanked the hegumen of the Dokhiar Monastery who had come for the feast and the brethren from other Athonite cloisters. We then proceeded to the refectory where hundreds of pilgrims, already seated at the tables, rose to their feet in greeting. One could feel that the patronal feast was observed there as a great ecclesiastical celebration.

On the following day, August 10, we set out on our tour of Athos. Nearest to St. Panteleimon's is the Xenoph Monastery located on the seashore. There we were shown the marble Cathedral of St. George the Victorious. We went by boat to the Dokhiar Monastery which stands on the western slope of the mountain range amidst verdant groves and orchards. We were greeted by the ringing of bells and the brethren came out to welcome us. Vladyka Iov donned his mantle and to the singing of "It Is Meet" entered the cathedral dedicated to the Holy Heavenly Host where he led a moleben. The hegumen, Archimandrite Grigorios, greeted Archbishop Iov. In his response Vladyka Iov thanked the brethren cordially for their warm welcome. Within the church we venerated at the holy shrines, including the miraculous icon of the Mother of God "Swift to Harken". During the conversation in the archondarikon, Archbishop Iov introduced our pilgrims. Dokhiar made upon us an unforgettable impression, especially its magnificent murals of "The Transfiguration" and "The Baptism of Our Lord".

We continued our trip by sea to the Zographou Monastery, which we reached after two hours of walking from the landing. There we offered up prayers before the icon of St. George the Victorious which is famed for its numerous miracles. We returned to the St. Panteleimon Monastery before dark.

On the following day, August 11, we made a pilgrimage to the Great Lavra of St. Athanasius.

The Great Lavra is located in the mountainous south of the peninsula. From there the islands of Lemnos, Thasos, Samothrace and Imbros can be seen and further on the greyish purple coast of the Dardanelles. The road to the Great Lavra is as picturesque as it is dangerous because of its steepness.

The first on our way from Karyes was the Iveron Monastery. From the mountainside we saw the monastic buildings surrounded by high walls. They form a perfect square with the cathedral set in the middle. In this church, Archbishop Iov and Bishop Varnava, assisted by other pilgrims and clergy of the St. Panteleimon Monastery, conducted a moleben before the miraculous Iberian Icon of the Mother of God, entreating the Good Portaitissa for salvific guidance along the paths of earthly life. In the Iveron Monastery we were shown the library which contains a number of ancient Greek and Georgian manuscripts. In the sacristy we saw the sakkos* of the Emperor John I Tzimiskes, of amazing workmanship and size. We also stopped at the Karakallou Monastery where we said a prayer in the Cathedral of Sts. Peter and Paul.

Near the Great Lavra we saw the spring of St. Athanasius the Athonite which appeared on the spot where he had the vision of the Mother of God. We drank from this spring. It was evening when we reached the Great Lavra. The hegumen, Archimandrite Athanasios, cordially welcomed us in the archondarikon. He and Archbishop Iov exchanged greetings and had an informal talk. By that time Vespers ended in the church and we were invited to the refectory with its wonderful tables and benches hewn out of stone. After the meal we were shown to our rooms. The Lavra, in contrast to most of the other Athonite cloisters, is comfortable. For example, it has its own power generating plant and electric light. On the following day we arose for the Midnight Office which is held, as in all the Athonite monasteries, in the lity narthex. At Matins we saw again the gracious ce-

remony of lighting the icon lamps and candles in the chandeliers and the choros following a well-established order. After the Divine Liturgy, the hegumen showed us round the cloister. The Cathedral of the Annunciation of the Blessed Virgin is famous for its ancient icons and great Christian shrines—some instruments of the Divine Passion and relics of many saints. In one of the side-chapels dedicated to the Forty Martyrs of Sebastea, there is the tomb of the founder of the Lavra, St. Athanasius. The Lavra library has many valuable ancient manuscripts. Among its archive materials and acts we saw several chrisobulas—deeds of donation from Byzantine emperors.

On our way back, after a rather long ride, we saw the Stavroniketa Monastery located on a steep cliff towering over the sea in the north-eastern part of the peninsula. After the moleben said in the Church of St. Nicholas the Miracle Worker, the hegumen, Schema-Archimandrite Basilios kindly invited us to partake of a brotherly repast. There are marvellous murals on the refectory wall depicting the miraculous catch of fish during the appearance of the Risen Lord at the Sea of Tiberias and the miracle wrought by Jesus Christ in Cana of Galilee. At parting, Father Basilios presented to each one of us a colour reproduction of the miraculous mosaic icon of St. Nicholas which was found, as we were told, by fishermen in the sea. It dates back to the 13th century and is one of the most revered monastery shrines. The icon was on the sea bottom for a long time for a seashell had adhered to the upper part of the board. A fragment of it was later put into the panagia presented by Patriarch Jeremiah II of Constantinople to the first Patriarch of Moscow, His Holiness Iov.

After the visit to the Stavroniketa Monastery we were invited to the Philotheou Monastery, one of the most ancient on Mount Athos, which is located only a short distance away. Its main church is dedicated to the Annunciation of the Blessed Virgin. Inside, there is a miraculous icon of the Theotokos by a column on the left-side clerost. It is called "Glikophiloussa" or "Sweet Kiss". On the reverse there is an image

* Originally bishops wore phelonions, the sakkos was worn only by the emperor. Subsequently emperors awarded sakkoses to meritorious hierarchs. Today the sakkos is a part of the regular episcopal vestments.

of the Crucifixion. When we stepped on the cleros, invited by the monks, to take a closer look at the icon, we were struck by its profound spirituality. The St. Philotheou Monastery is a model one among the other Athonite cloisters. The strictness of its Rule and loftiness of the virtues attained by its brethren are the admiration of the whole of Mount Athos.

We visited again Karyes where we were received by the Governor of Athos. On behalf of the pilgrims, Archbishop Iov thanked him for the opportunity to see the Athonite cloisters.

From Karyes we went to the Simopetra Monastery. It was a difficult journey along steep mountain roads. Finally, at one of the turns, we saw across the deep precipice, the famous cloister which resembles a castle. The brethren came to welcome us outside the gates. From there we went in a solemn procession to the Cathedral of the Nativity of Christ. The big monastery choir sang prayerfully. The cloister is one of the most populated on the Holy Mountain. Its hegumen, Emelianos, is a professor of theology. At parting, he presented us with a tape record of the service on their patronal feast.

The last on our journey across Athos was the Xiropotam Monastery, one of the most ancient on the Holy Mountain which was founded way back in the 5th century. We arrived there late in the evening. The brethren, who had been informed of our visit in advance, gave us a ceremonious welcome just as in all the other cloisters. We were led into the Cathedral of the Forty Martyrs of Sebastea, where we venerated at the great shrines, after which we returned to the St. Panteleimon Monastery.

The following day, August 13, was the last day of our stay on the Holy

Mountain. After Divine Liturgy, we had a farewell meeting with the brethren of the St. Panteleimon Monastery. Archbishop Iov said a short moleben and then said farewell to the brethren. The hour of parting with Athos had arrived. Our meeting was joyous and parting was sad. In silence we went back to our cells to pack our things. There was still an evening and a morning left before we had to say "good-by" to this marvellous place. We left Athos on Sunday, August 14. The Saturday evening service was followed by supper, Compline and Confession. According to tradition, our pilgrims leaving Athos attend a divine service in the Church of the Protecting Veil at the St. Panteleimon Monastery. The Sunday Matins and Divine Liturgy began earlier than usual—at seven instead of nine a. m. Athos Time. They were conducted by Archbishop Iov and Bishop Varnava, assisted by the pilgrims and monastery brethren. Archimandrite Ermogen preached a sermon. After the Liturgy, there was a procession from the St. Panteleimon Cathedral to a spring outside the cloister grounds on the seashores. In view of the Feast of the Procession of the Tree of the Holy and Life-Giving Cross, Archbishop Iov led the Office of the Blessing of the Water. The brethren later accompanied us to the landing and, as we boarded the launch, sung "It Is Meet".

A few hours later we were in Thessalonica. Next day, after a visit to the cathedral church where we paid homage to the shrine of St. Demetrius of Thessalonica, we returned to Athens. Having spent two more days in the capital of Greece, our pilgrim group returned to Moscow.

Hegumen PLATON

Celebrations in Irem

The Russian Orthodox parish in Hungary has in its possession, besides the Church of St. Sergiy of Radonezh in Budapest, the St. Alexandra Chapel in the village of Irem. The chapel offers a vivid example of friendly ties between the two countries.

In 1799, the ruler of Hungary Joseph, the brother of Emperor Franz of Austria, married the daughter of the Russian Emperor Pavel I, Aleksandra Pavlovna. Having moved to Hungary, she became fond of its people and their culture. At that time the upper classes of Hungary copied everything German. But Aleksandra Pavlovna's sincere admiration for the heroic past of the Hungarian nation, its language and art, aroused patriotic feelings in many.

The Hungarians responded with gratitude to the kind feelings of Aleksandra Pavlovna of whom they still cherish grateful memories.

She died on March 16, 1801, causing her spouse Joseph deep grief. Aleksandra Pavlovna was buried in a splendid crypt chapel which was specially built in her husband's patrimonial estate of Irem.

The chapel was consecrated on August 20, 1803, by Archpriest Andrei Samborsky in honour of St. Alexandra the Martyr. The carved iconostasis includes the icons of St. Alexandra the Martyr and of the Orthodox Prince St. Aleksandr Nevsky. The chapel was placed under the jurisdiction of the Russian Orthodox Church which sent priests, deacons and choristers. Some of them were buried in Irem. With time a Russian cemetery appeared around the chapel, many of the tombstones are still extant.

In 1883, the chapel was renovated for the centenary of the birth of Aleksandra Pavlovna.

On August 21, 1983, the 8th Sunday after Pentecost, the faithful of Irem marked the 200th anniversary of the birth of Aleksandra Pavlovna and the centenary of the renovation of the chapel. Divine Liturgy was celebrated there by Archpriest Feriz Berki, Superintendent Dean of the Orthodox parishes in Hungary, and rector of the St. Sergiy of Radonezh Church in Budapest, Archpriest Ioakim Babinets. The service was attended by the Orthodox of various nationalities, including Russians, Hungarians, Bulgars, Serbs and Greeks. Among them were pilgrims from Budapest, Miskolc, Esztergom, Békéscsaba, Szentendre. There were also representatives of the Roman Catholic Church and other confessions. The Divine Liturgy was followed by a panikhida after which Archpriest Feriz Berki preached a sermon. He noted the traditional relations of friendship between Hungary and Russia, and said that it was in the Irem chapel that the first Orthodox priest in Hungary was ordained, who conducts services in the Hungarian language.

Archpriest Ioakim Babinets cordially thanked the numerous pilgrims and guests for the common prayer, for their fond attention towards the holy chapel.

The worshippers remained together long after the end of the service, and one could hear them conversing in Hungarian and in Russian. The Orthodox feast and the joy of ecumenical communion continued outside the chapel walls.

Reports on the festivities appeared in the Hungarian Church press.

Archpriest IOAKIM BABINETS,
Rector of the Russian
Orthodox Church in Budapest

Trip to Hungary

At the invitation of Archpriest Feriz Berki, the superintendent dean-administrator of the Hungarian Orthodox Parishes in Hungary, a delegation of the Russian Orthodox Church stayed in Hungary from December 21 to 27, 1983. It was composed of Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and Protodeacon Nikolai Dmitriev, staff member of the DECR.

On December 24, Christmas Eve (New Style), Archbishop Platon attended morning service in the Dormition Church in Budapest, and in the evening he officiated at All-Night Vigil in the Russian Church of St. Sergiy of Radonezh, where Archpriest Ioakim Babinets is the rector. During divine services, Archbishop Platon preached homilies.

On December 25, the Feast of the Nativity of Christ, Archbishop Platon celebrated Divine Liturgy in the Dormition Church. With the blessing of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, he blessed Georgiy Somlai reader. Archbishop Platon conveyed the greetings and blessing of His Holiness Patriarch Pimen to the clergy and parishioners of the church.

On the second day of Christmas, December 26, Archbishop Platon celebrated Divine Liturgy

in the Church of the Holy Trinity in Miskolc.

On December 22, Archbishop Platon and those accompanying him paid a visit to Archbishop Laszlo of Esztergom Cardinal Lekai (Roman Catholic Church).

On December 23, they visited Bishop Ernő Ottyk, General Secretary of the Ecumenical Council of the Churches in Hungary. In the evening of that same day, Dr. Zoltan Aranjós, Head of the Synodal Department of the Reformed Church in Hungary, Secretary of the Inter-Church Peace Council of Hungary, Secretary of the Ecumenical Council, gave a reception in honour of the Russian Orthodox Church delegation.

On December 27, Archbishop Platon and those accompanying him called at the State Committee for Religious Affairs and were received by the vice-chairman, Head of the Department for Orthodox and Reformed Churches, Laszlo Baji. In the evening, the President of the Christian Peace Conference, Bishop Dr. Karoly Toth of the Reformed Church, received the delegation at his residence. He shared with them his impressions of the CPC activities and spoke of the contribution of the Reformed Church in Hungary to the peace movement.

That same day the delegation left for Moscow.
I. B.

Annual Convocation at the Moscow Theological Academy

The annual convocation was held at the Moscow Theological Academy on December 14, 1983. It was attended by the professors, teachers and students of the Moscow theological schools, by Archimandrite Mark, Superintendent Dean of the Trinity-St. Sergiy Lavra, the monks of the cloister and guests.'

In the presidium, which was presided by Bishop Aleksandr of Dmitrov, Rector of the Moscow theological schools, were Prof. M. S. Ivanov, pro-rector of studies; Hegumen Docent Platon, Secretary of the Academy Council; Archimandrite Georgiy, assistant rector of

the academy; Archimandrite Venedikt, assistant rector of the seminary; Archimandrite Docent Elevferiy, Curator of the Church Archaeological Museum, and Archimandrite Docent Ioann.

Bishop Aleksandr gave the floor to Archimandrite Matfei, lecturer at the MTA, who read a paper: "Heortology and Theology of the Nativity of Christ".

Archimandrite Matfei's paper was heard with great attention and interest. Later the choir of students sang religious hymns under the direction of the teacher M. Kh. Trofimchuk.

Hegumen GEORGIY



Archimandrite Matfei, of the Trinity-St. Sergiy Lavra, reading a paper at the annual convocation in the Moscow Theological Academy on December 14, 1983



Archbishop Kirill of Vyborg, rector of the Leningrad theological schools, exhorting the newly-professed Monk Innokentiy

Monastic Vows Taken at the Theological Schools

On April 9, 1983, the eve of the Sunday of the Veneration of the Holy Cross, after All-Night Vigil in the Church of the Apostle and Evangelist St. John the Divine, Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, professed Sergiy Pavlov, a 4th-year student of the academy, with the name of Innokentiy—in honour of St. Innokentiy the Metropolitan of Moscow.

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On December 2, 1983, the eve of the Forefeast of the Presentation of the Blessed Virgin in the Temple, after the evening service in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, professed Valentin Get, a

1st-year student of the academy, with the name of Simon—in honour of St. Simon Soiginsky; Vladimir Ryzhov, a 3rd-year student of the academy, was professed with the name of Maksim—in honour of St. Maxim the Martyr, and Anatoliy Skakun, a 3rd-year student of the academy—with the name of Roman—in honour of St. Romanos.

On December 30, 1983, the eve of the Feast of St. Sebastian the Martyr, after the evening service in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, Archbishop Pitirim of Volokolamsk, professor at the Moscow Theological Academy, professed Leonid Kosenkov, a 1st-year academy student, with the name of Sevastian, in honour of St. Sebastian the Martyr.

I. S.

Precentorial Courses at the LTA

Five years have passed since the enlargement of the Precentorial Courses at the Leningrad Theological Academy and Seminary.

The Precentorial Courses were founded on the initiative of the Leningrad theological schools and with the blessing of Metropolitan Nikodim of Leningrad and Novgorod (†1978).

Four graduations have taken place in the last five years; more than 50 have finished the Precentorial Courses. Twenty-five graduates received their certificates in 1983.

On June 19 the graduation ceremony was headed by Metropolitan Antony of Leningrad and Novgorod. On that day, the graduates of the Precentorial Courses, in accordance with tradition, laid flowers on the graves of Metropolitan Nikodim and composers of ecclesiastical music—Archpriest Petr Turchaninov, D. S. Bortnyansky and P. I. Chaikovsky.

The graduates of the Precentorial Courses are precentors of choirs in the cathedrals and churches of Leningrad, Pskov, Tallinn, Narva, Kuibyshev, Iva-

novo, Ashkhabad, Dmitrov, in the Ukraine and Siberia.

The teachers of the courses are highly qualified. The students study not only the theory and practice of music, but Church Slavonic and theological subjects—the Church Rule, the Bible story, the Catechism, etc.

Every day in the Academy Church of St. John the Divine the students of the Precentorial Courses participate in regular divine services as precentors and singers. Together with the students of the seminary and the academy they form a choir at Sunday and festal services. The choir is directed by Hieromonk Ionafan, teacher of church singing.

On the patronal feasts of the Cathedral Church of St. Nicholas and the Epiphany, and of the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra, the joint choir of the Leningrad theological schools and the Precentorial Courses (more than 100 persons) participates in divine services. Both male and female students of the Precentorial Courses perform vocal and in-



Archbishop Kirill of Vyborg aspersing a classroom of the new premises of the Precentorial Courses at the Leningrad Theological Academy and Seminary on October 14, 1983, the Feast of the Protecting Veil of the Mother of God



Metropolitan Antoni of Leningrad and Novgorod presenting certificates to the graduates of the Precentorial Courses at the Leningrad theological schools on June 19, 1983

trumental compositions.

The students of the Precentorial Courses take part in all the functions held within the bounds of the Leningrad theological schools. The female students were participants in the conference "Witness and Service of Christian Women of European Socialist Countries in the Ecumenical Movement and Their Work for Peace, Justice and Life" in Kiev, April 20-25, 1983 (see *MP* No. 8, 1983, pp. 68-71). Some of the students participated, as members of the Russian Orthodox Church delegation, in the proceedings of the Sixth Assembly of the World Council of Churches in Vancouver, Canada, July-August, 1983.

Metropolitan Antoni of Leningrad and Novgorod, the guardian of the Leningrad theological schools, bestows his archpastoral care on the Precentorial Courses, which are under the administration of the Leningrad theological schools headed by the rector, Archbishop Kirill of Vyborg. Since the beginning of the 1983/1984 academic year, archpriest Igor Mazur, of the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra, father confessor of the Leningrad theological schools and teacher at the LTA, was appointed the

head of the Precentorial Courses.

There are foreign students from the Netherlands, Finland, France and Japan among the students of the Precentorial Courses. In five years the Precentorial Courses have become a solid school of ecclesiastical music, with their own traditions.

In view of the need of extra classrooms for the Precentorial Courses, a small building was constructed on the premises of the Leningrad Theological Academy and Seminary. It was blessed on October 14, 1983, the Feast of the Protecting Veil of the Most Holy Mother of God. Divine Liturgy was concelebrated by the rector, Archbishop Kirill and the assistant rector, Archimandrite Avgustin, assisted by the professors, teachers and students in Holy Orders. Following the Liturgy, all the officiants and worshippers, to the singing of the festal troparion, proceeded outside for the procession. To the singing of the troparion "Save, O Lord, Thy people", Archbishop Kirill aspersed the new building.

Vladyka Kirill congratulated the students of the Precentorial Courses on the completion of their new building and its blessing.

A. I. CHIZHOV, Lecturer at the LTA

IN THE DIOCESES

Moscow Diocese

On October 30, 1983, the 18th Sunday after Pentecost, Bishop Sergiy of Solnechnogorsk, Vicar of the Moscow Diocese, consecrated, after renovation, the Church of the Transfiguration of Our Lord in Solnechnogorsk and celebrated Divine Liturgy there.

After the Liturgy, the rector of the church greeted Bishop Sergiy and presented him, on behalf of the parishioners, with an icon of the Saviour in memory of the consecration of the church. Bishop Sergiy spoke in response and noted the efforts of the rector Hegumen Vasiliy, and parishioners to keep the church in good order. He congratulated all those present on the feast and blessed them. "Many Years" was sung at the end of the celebrations.

Alma-Ata Diocese

On May 17, 1983, Radonitsa (commemoration of the dead), Archbishop Irinei of Alma-Ata

and Kazakhstan celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the St. Nicholas Church in the town of Turkestan, Chimkent Region. At the Lesser Entrance, the archpastor bestowed an epigonation upon the rector, Father Simeon Gavrilets. After the Liturgy a panikhida was held at the grave of Archpriest Pavel Bulanov (†November 5, 1982), the late rector of the church, who had served in the parish for about thirty years.

On May 22, the Sunday of the Holy Myrrhophores, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Myra in Lycia to Bari, Archbishop Irinei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the St. Nicholas Church in Chimkent. During the Liturgy, at the Lesser Entrance, he presented a palitsa (patriarchal award) to Archpriest Feodor Lai, the rector of the church. Father Gennadiy Makaren-



Bishop Sergiy of Solnechnogorsk blessing the worshippers after Divine Liturgy in the Transfiguration Church of Solnechnogorsk on October 30, 1983

ko received an epigonation. A festal procession round the church was held after the Liturgy. In the evening, the archpastor read the Akathistos to the Risen Lord Jesus Christ in the same church.

On August 1, the Feast of the Invention of the Relics of St. Serafim the Miracle Worker of Sarov, Archbishop Irinei celebrated Divine Liturgy in the domestic chapel at the Alma-Ata Diocesan Administration, on the occasion of its patronal feast. That same day, the archpastor conducted a panikhida for Bishop Serafim Gachkovsky (†1982) in the Alma-Ata Cathedral Church of St. Nicholas.

On August 7, the 6th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Sergiy of Radonezh in the town of Atbasar, Tselinograd Region. At the Lesser Entrance the rector, Father Pavel Nesin, received a pectoral cross (patriarchal award for Holy Easter). In the evening, the archpastor read the Akathistos before the Pochaev Icon of the Mother of God in the Church of Sts.

Constantine and Helena, Equal to the Apostles, in Tselinograd.

On September 9, the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen, Archbishop Irinei celebrated Divine Liturgy and led a festal moleben in the Cathedral Church of St. Nicholas in Alma-Ata. Then "Many Years" was sung in honour of His Holiness.

Chernigov Diocese On September 22, 1983, the Feast of the Invention of the Relics of St. Feodosiy the Archbishop of Chernigov, Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy in the Chernigov Cathedral Church of the Resurrection, and ordained Vladimir Karpenko deacon. A moleben was held after the Liturgy. The celebrations in Chernigov were attended by the clerics from the Chernigov, Sumy and Minsk dioceses,

September 27 was the Feast of the Exaltation of the Holy Cross. On the eve of the feast, Archbishop Serapion of Vladimir and Suzdal arrived in Chernigov as the guest of Vladyka Antony.



Archbishop Antony of Chernigov and Nezhin before Divine Liturgy in the Ascension Church in the town of Korop on November 4, 1983, the Feast of the Kazan Icon of the Mother of God

The two hierarchs officiated at All-Night Vigil, assisted by the cathedral clergy. The Office of the Bearing Forth of the Holy Cross was held after the Great Doxology. The Office of the Exaltation of the Holy Cross was conducted by both the hierarchs in turn.

Divine Liturgy was celebrated by Archbishop Serapion. Vladyka Antoniý attended the Liturgy in the sanctuary.

Izhevsk Diocese On May 1, 1983, the Entrance of Our Lord into Jerusalem, Bishop Panteleimon of Kazan and the Mari, Administrator of the Izhevsk Diocese, during Divine Liturgy in the Izhevsk Trinity Cathedral, raised Deacon Dimitriy Isakov of the Dormition Church of the town of Kambarka to the rank of protodeacon (patriarchal award for Holy Easter). Hypodeacon Georgiy Alikin was ordained deacon to serve in the Church of the Kazan Icon of the Mother of God in Chistopol.

On May 8, the Radiant Resurrection of Christ, Easter Sunday, Bishop Panteleimon officiated at Paschal Matins and Vespers and celebrated Divine Liturgy in the Trinity Cathedral. At the Lesser Entrance, the archpastor presented a pectoral cross (patriarchal award) to Father Leonid Korlyakov of the cathedral.

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On December 11 (November 28, Old Style), the 24th Sunday after Pentecost, the clergy and parishioners of the Resurrection Church in the town of Sarapul prayerfully marked the centenary of the birth of Archpriest Nikolai Sherstennikov, one of the former rectors of the church.

Archpriest Nikolai Nikolaevich Sherstennikov was born on November 28, 1883, in the village of Svyatopolie, Glazov Uezd, Vyatka Gubernia (now Glazov District, Udmurt ASSR), into the family of a psalmreader. From 1916 he was a deacon of the Sarapul Church of the Protecting Veil. In 1920, he was ordained presbyter to serve in the same church. In 1932, Father Nikolai was appointed to serve in the Church of St. George in Sarapul, where he served till 1946, when he died of a serious illness.



Archpriest Nikolai Sherstennikov

During the Great Patriotic War he was engaged in patriotic work. He led molebens for victory over the enemy and in his sermons he called upon the parishioners to believe in the victory of our people over the fascists and to do their utmost to help the Red Army. He donated his savings and government bonds to the Defence Fund. Father Nikolai organized collections of money among the believers for the Army's needs. Following the example of Father Nikolai and other clerics, the parishioners of the St. George Church in 1943-1944 alone remitted 150,000 roubles to the Defence Fund for the construction of the Dimitriy Donskoi tank column, and 105,000 roubles to the fund in aid of the soldiers' families. Father Nikolai participated also in collecting warm clothes for warriors at the front and in hospitals. The Supreme Commander's acknowledgements to the clerics and parishioners of the St. George Church for their active help to the Red Army were published in the newspapers *Krasnoe Prikamie* (May 9, 1943) and *Udmurtskaya Pravda* (February 26, 1944).

On Archpriest Nikolai Sherstennikov's centenary, after Divine Liturgy in the Sarapul Church of the Resurrection, a panikhida was said by the rector, Archpriest Vyacheslav Ostroumov, Fathers Boris Orlov and Viktor Likhachev and Deacon Kosma Samarin, of the church.

Kishinev On January 8, 1983, the Saturday after the Nativity of Christ, the Synaxis of the Most Holy Mother of God, Archbishop Ionafan of Kishinev and Moldavia celebrated Divine Liturgy and led a moleben in the Church of the Ascension in Kishinev.

On January 16, the 32nd Sunday after Pentecost, before Epiphany, Archbishop Ionafan celebrated Divine Liturgy in the Trinity Church in Kishinev. After the moleben, the archpastor preached a sermon and thanked the parishioners for their zeal during last year's renovation of the church.

On February 6, the 35th Sunday after Pentecost, Archbishop Ionafan celebrated Divine Liturgy and led a moleben in the Church of St. Michael in the village of Durlashty, Kutuzov District. Then the archpastor preached a sermon on the importance of prayer for each other.

The village of Durlashty is in the environs of Kishinev on its western side. Its history covers over five centuries. In the reign of Stephen III the Great (1457-1504) its name was Voivintseny. The present stone church was built in 1865 by the faithful of the village to replace the former, wooden one.

On February 27, the Sunday of the Publican and Pharisee, Archbishop Ionafan consecrated, after its renova-



The Church of St. Parasceve of Serbia in the village of Tvarditsa, Kishinev Diocese

tion, the Church of St. George in the village of Kozhushna, Strasheny District, and then celebrated Divine Liturgy there.

The foundation of the Church of St. George was laid way back in 1815, but the building was completed and consecrated only in 1855. It was shaped like a ship, but in 1920, it was enlarged and became cruciform.

After the moleben, the archpastor preached a sermon, in which he stressed the significance of a church in the Christian's spiritual life. A hierarchal certificate of merit was presented to the churchwarden, Fedor Pavlovich Zheregi, for his zealous efforts during the renovation of the church and care for its improvement.

Archpriest Miloš VUČKOVIĆ



Archpriest Miloš Vučković,
Dean of the Annunciation Cathedral Church in Buenos Aires, Ar-

gentine Diocese, passed away on October 16, 1983, after a short but grave illness.

He was born in Mitrovica (now in Yugoslavia), on September 24, 1918. Finished a secondary school in Belgrade, and then served in the army. Later he entered the Department of Literature, but his studies were interrupted by World War II. In 1941, he was sent by the fascist occupation forces to a prisoners of war camp in Germany, but was lucky enough to escape. He volunteered into the Canadian Army and fought in it until victory over fascism was achieved. After the war he lived in Spain, and from 1949 — in Argentina.

In 1970, Miloš Vučković was ordained presbyter to serve in the Buenos Aires Cathedral Church of the Annunciation. In 1972 he was appointed Secretary of the diocesan administration. He was awarded many ecclesiastical awards for his zealous pastoral service.

Father Miloš was an ardent patriot, he loved also the Russian people and its culture. He had a good knowledge of six foreign languages including Russian. Archpriest Miloš Vučković visited the Soviet Union several times.

The funeral service for the deceased was conducted by Bishop Lazar of Argentina and South America, Patriarchal Exarch for Central and South America; Bishops—Gennadios of Buenos Aires (Constantinople Patriarchate) and Kyrillos of Arcose (Antiochene Patriarchate), assisted by the clergy of the Argentine dioceses of the Constantinople and Antiochene Patriarchates. Bishop Lazar delivered the funeral oration in which he described Father Miloš as a zealous servant of God deeply devoted to the Mother Russian Church and a good shepherd.

Archpriest VLADIMIR Rimsky-Korsakov

Demise of Pavel Aleksandrovich KUTEPOV



On December 27, 1983, Pavel Aleksandrovich Kutepov, Editor-in-Chief of the Language and Information Service Bureau of the Department of External Church Relations, died after a grave illness at the age of 58.

P. A. Kutepov was born in Paris on February 27, 1925, into a military family. He studied in Paris, Riga and Bela Crkva (Yugoslavia). In 1943, after being expelled from the school for his anti-fascist views, he got in contact with the resistance movement in Yugoslavia. In September 1944, he crossed the front-line and for some time served as an interpreter in the Soviet Army. In 1954, he went to work at the textile mills in the town of Ivanovo. With his knowledge of French, German and Serbo-Croatian, he occasionally did translations for the Department of External Church Relations. In October 1960, he became

an interpreter at the Department of External Church Relations. In 1964, he was appointed Editor of the Language Service Bureau and in 1967 became its editor-in-chief. He took part in many inter-Church and inter-religious meetings, coordinating the language service in the DECR.

P. A. Kutepov was well known for his excellent professional qualifications and extensive knowledge. He was highly appreciated by his superiors and won merited authority among the staff of the Department of External Church Relations. For his diligent service he was awarded at various times the Order of St. Vladimir, 2nd and 3rd Class and the Order of St. Sergiy of Radonezh, 3rd Class.

He bore the pain of his disease with great courage. Before the end he received Holy Unction and Holy Communion.

Archpriest Vsevolod Dmitrievich Shpiller, Rector of the Church of St. Nicholas in Kuznetsy, Moscow, passed away of January 8, 1984, in the 82nd year of his life. With the blessing of His Holiness Patriarch Pimen, the funeral service was conducted by Archbishop Iov of Zaraty, assisted by numerous clerics. Father Vsevolod was buried in the Kuzminki Cemetery, Moscow.

SERMONS

"Of Thy Mysterious Supper"

On the Passion

In the Name of the Father, and of the Son, and of the Holy Spirit.

Among many evils in the world there is one very great affliction—loneliness. Lonely people find it hard to bear their lot. "We are all alone," they say, comparing themselves to those who have husbands, wives, children, parents, brothers and sisters. "There is no one to care for us, no one to exchange a word with." The lonely deserve deep sympathy. But there is another loneliness which is even harder to bear—the spiritual. There are people who are lonely, despite their relatives and friends, because spiritually they are far removed from those around them.

Thus, among griefs borne by our Lord and Saviour Jesus Christ at the end of his life on Earth, there were torments of loneliness. This is spoken of in the prayer which was compiled, according to tradition, by St. John Chrysostom and which we always recite, together with the priest, before receiving Holy Communion: "Of Thy Mysterious Supper, Son of God, today admit me a partaker: for I will not tell the secret to Thine enemies, nor give Thee a kiss like Judas, but like the thief I will acknowledge Thee: Remember me, Lord, in Thy Kingdom."

The first part of this prayer takes us back to the Last Supper during which our Lord Jesus Christ met with His disciples to talk with them for the last time and to institute for all time the Sacrament of the Holy Eucharist. The whole world was somewhere far away.... The world which had hailed Christ with cries of "Hosanna" and the world that threw stones at Him were all far away from Him and His disci-

ples for they were, although together, alone in the world. "Of Thy Mysterious Supper, Son of God, today admit me a partaker...", the Christian thus asks the Lord to let him also be a partaker of the Last Supper. The Christian does not want the Lord to be lonely. He wants to be with the Lord just as the disciples were together with their Teacher on that terrible evening before Christ was taken by the guards to His Passion.

Each time we go to Holy Communion we partake of the Last Supper as did the Apostles on that one and only Maundy Thursday. And just as the Lord gave His disciples bread with the words: *Take, eat; this is my body* (Mt. 26. 26; Mk. 14. 22; Lk. 22. 19), and gave the Cup, saying: *This is my blood* (Mt. 26. 28; Mk. 14. 24; Lk. 22.20), He invites us too to His Supper. "Take, eat; This is My Body.... This is My Blood..." the same words are spoken by the priest during the Eucharistic Canon.

"For I will not tell the secret to Thine enemies, nor give Thee a kiss like Judas...", every Christian that approaches the great Sacrament hopes not to be like Judas who, just as the other Apostles, had received from the hand of Christ Bread and Wine—the Body and Blood of the Lord—and yet had betrayed his Teacher to death.

When Christ went to the Garden of Gethsemane to pray, His loneliness increased because the disciples who had been with Him at the Last Supper could not stand the test to the end and were overcome by sleep. Christ our Saviour was tormented by extreme loneliness for He had been deserted by men

whom He loved and who were close to Him. As a Man, He felt completely alone, forsaken by all.

"But like the thief I will acknowledge Thee: Remember me, Lord, in Thy Kingdom", the prayer before Holy Communion leads us thus to the third stage of Christ the Saviour's loneliness. Leads us from the sweat of blood of the Saviour in Gethsemane to the Cross on Golgotha where our Lord suffered before His death the greatest of all lonelinesses, the most terrible—abandonment by God.

Our Lord Jesus Christ the Son of God, except for sin, was a man just like us. We sometimes feel, through weakness and infirmity, that God has forsaken us, that He sees only our sins, and does not see our needs and sufferings, does not hear our prayers. Complete abandonment, unfathomable loneliness, gripped the most Pure God-Man Soul of our Lord Jesus Christ when He cried as He hang dying on the Cross: *My God, my God, why hast thou forsaken me?* (Mt. 27. 46; Mk. 15. 34).

Then the unexpected happened: the dreadful universal loneliness of the Saviour was disrupted by the participation of the thief crucified next to Him. The thief took the part of Christ Who was profaned and degraded by all. Moved by an awakening desire to say at least one good word before dying he rebuked the other thief, who was profaning Christ as the rest of the people, and said: *Dost not thou fear God, ... we receive the due reward of our deeds: but this man hath done nothing amiss.* Then addressing Jesus he said: *Lord, remember me when thou comest into thy kingdom* (Lk. 23.40-42). His words, which were full of love, broke Christ's loneliness, and as a man He, crucified, suffering and dying, received the joy of human sympathy, compassion, and happiness that the love by which He lived, which filled His soul, had found response, had met something dear and near to Him in the soul of one suffering next to Him; in one of those for whose sake He was dying.

At a time when Peter, His closest disciple, had denied Him, when the

frightened disciples had dispersed, when there remained by the Cross only His Most Pure Mother and His beloved disciple John, timidly huddled together, this criminal tried to help the Lord. He expressed to Him his veneration and devotion, awakening at that moment in his heart.

He evidently had heard what Christ dying had said: *Father, forgive them: for they know not what they do* (Lk. 23. 34). Nobody had ever died in such a manner. Many men were crucified, but there never was one among them who had prayed with love for his executioners and torturers. Seeing and hearing all this the thief revealed his love for the Lord and in return received a great reward—from Christ's mouth he heard the solemn and joyous words: *To day shalt thou be with me in paradise* (Lk. 23. 43). In order to be saved, many great ascetics have devoted their entire lives to the feat of struggling with sin. But this thief had only uttered a few words, with his whole heart and soul, and they wiped out his entire sinful life, outweighed all the evil that was in him. They were uttered while he was suffering torture; for was he not hanging from the cross too? The fruit of his sympathy and compassion for Christ is what all Christians desire—salvation: *To day shalt thou be with me in paradise.* For Christ did not wish to be parted from the man who had confessed to Him his devotion at the awful hour of suffering.

We approach the Lord's Cup with the prayer: "Of Thy Mysterious Supper...". It means that we do not want our Lord Jesus Christ to be lonely and forsaken. We want to be with Him, to partake, together with the Apostles, of Christ's Last Supper and we witness our devotion by repeating the words of the Good Thief. It is important that our devotion be expressed from the very depths of our being, just as he did, so that we may be united for life with Christ by the kind of love awakened in the heart of the thief and which rised him from the cross on Golgotha to participation in God's eternal glory. Amen.

Archbishop MIKHAIL of Vologda
and Veliki Ustyug

The Ladder of Ascent

Homily on the 4th Sunday in Lent

In the Name of the Father, and of the Son, and of the Holy Spirit.

Holy Quadragesima, or Lent, established by the Church, is a path which brings us nearer to the Mystery of our salvation, granted us through the redemptive Passion, Death and Resurrection of Christ. The Holy Church, by this annual fast, reminds us what our path should be throughout life.

Together with our forefather Adam, we have realized our sin and wept over it on Forgiveness Sunday. The path, which can lead us from the fatal state of sinfulness to the Gates of Paradise, is open to us in the Holy Orthodox Church through participation in the Holy Sacraments. The first Sunday in Lent, the Triumph of Orthodoxy, is devoted to this. The following Sunday, the Commemoration of St. Gregory Palamas, reveals to us the summit attainable, while still on Earth, by the man who has been redeemed through the Blood of Christ—the contemplation of the Divine Light of Tabor. Only by becoming a participant in the Kingdom of God, by attaining to the knowledge of God in this life, do we become worthy of the Kingdom of Heaven, the Eternal Life.

These lenten stages are necessary for drawing us nearer to the realization of the most important in our lives—the bearing of the cross and being crucified with the Lord. This is the meaning of the third Sunday, of the Veneration of the Holy Cross. The Holy Church calls upon us to renounce our sinful “I”, our will, and take up our crosses and follow the Saviour. Is this possible? In order to preserve us from despair in the face of the commandment, which is beyond our strength, the Holy Church comes again to our aid. The following two Sundays are dedicated to the salvific feats of two great saints—John Climacus and Mary of Egypt. The instruction here is not only for monks and nuns who venerate these saints especially as patrons of

monasticism. The Holy Church sees in them the all-embracing image of salvation for every person, irrespective of age or sex. “We are all infants in Christ,” says St. John Climacus. We are all infants in spiritual growth, all of us—monks, nuns, laymen, men and women—are ailing from our sins, which prevent us from ascending to the heavenly mansions; our spiritual duty, therefore, is to heal ourselves, to be cured during our earthly lives. We need a physician who could free us from our pernicious and sinful state. Which path should we follow? Where do we begin?

It is not by chance that the Holy Church has chosen St. John Climacus as an example to follow. This great ascetic, having observed his own soul and verified with other Fathers (Ephraem, Cassian, and others), towards the end of his life, described the path of ascent from the depths of sin to the heights of sanctity. He called the book the *Ladder of Paradise*. Its 30 Chapters, or 30 “steps of the ladder”, are divided into two parts. In the first part (23 Chapters), St. John Climacus speaks of vices incompatible with Christian life, and of the struggle with passions—spitefulness, talkativeness, laziness, and despondency, and so on. The second part, which begins with Chapter 24, deals with virtues—meekness, reasonableness, humility, faith, hope, and, as the most sublime, love.

St. John Climacus attaches fundamental importance to Chapter 1—“Renunciation of the World”. Whom does he address here? The monks, who have already renounced the world, or laymen?

The word “world” (in Greek “kosmos”) has several meanings in Holy Scripture. Firstly, it means the world—God’s creation, filled with beauty. This world need not have been renounced by Christians if sin, evil, had not entered it; as a result of Adam’s fall *the whole world lieth in wickedness*

(1 Jn. 5. 19). Secondly, it means evil, sin: *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world* (1 Jn. 2. 16). Thirdly, the world in which we live. It contains beauty, goodness, and sin.

Let us recall that all of us—or our godparents for us—vowed at Baptism to reject Satan and all his works, and all his angels and servants, and all his pride. Which of these worlds do monks and laymen renounce? Not the world which God created and loves: *For God so loved the world, that he gave his only begotten Son* (Jn. 3. 16). And, of course, not the world in which they live, the world which is full of sin although created by God. For a monk, after renouncing the world, still continues to live therein—in the desert, cave, or monastery. But the world of sin, the passions and the Devil—this is what each baptized person renounces; it is renounced a second time by those who take the monastic vows.

Renunciation of sin is the beginning of the spiritual path. How must we traverse the path of salvation? “At the very beginning of renunciation,” St. John Climacus says, “undoubtedly we fulfil the virtues with great difficulty, forcefully and sorrowfully. But as we progress, we stop feeling any sorrow from them, or, if we do, only slightly. But when our carnal sophistry has been vanquished and subjugated by zeal,

then we begin to accomplish them with joy and diligence, with longing and divine ardency” (*Ladder* 1. 16). Further, on the path to God, comes the struggle with passions and lusts. God reveals Himself only to a pure soul, the Word of God testifies: *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8). Only purity of heart enables one to draw nearer to the Lord and the very Word of God is revealed to us to the extent of our purification: “Having completely united in feeling with God, man learns secretly from Him the meaning of His words. But if this union with God has not taken place, then it is hard to converse about God” (*Ladder* 30. 21).

Let us keep in our hearts the call to ascend with which St. John concludes his *Ladder of Paradise*: “Ascend, brethren, ascend diligently, laying the ascent in your hearts, heeding the Prophet who said: *Come ye, and let us go up to the mountain of the Lord, to the house of ... God* (Is. 2. 3). *He maketh my feet like hinds’ feet, and setteth me upon my high places* (Ps. 18. 33), so that we might become conquerors on His path. Go, I beg of you, with the Apostle who says: *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. 4. 13)”. Amen.

Father SERGIY OBIEDKOV

Salvific Justification

In the Name of the Father, and of the Son, and of the Holy Spirit.



Throughout the ages men have inevitably felt that while living on Earth it was not enough to eat and drink, but that they must also justify their lofty human dignity, must pay a certain debt. Some have felt that they must justify themselves to their ancestors, some to their descendants, others to their contemporaries, and still others to themselves.

From time immemorial, God has revealed the Truth to men through

prophets: man indeed needs to justify himself, but not to himself and not to other men, but before God; to justify our forefathers' and our own personal sins, our numerous transgressions against God and His Holy Will. Justification in the Christian understanding is admittance of one's sinfulness, offering the fruits of repentance, but, above all, returning whole and undamaged what we wrongly appropriated and squandered; a man must return his pure and immaculate heart, neither more nor less,

the heart which was given to him by God; he must return his soul bright and God-like just as God had breathed it into him at creation. However, is this possible for man? The human heart after the Fall has become like a volcano, constantly erupting sinful thoughts.

God gave men the Law to counter Evil in some way. Men tried to observe the Law, but, as it says in the Scripture: *by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin* (Rom. 3. 20). And indeed, the righteous of the Old Testament, trying to fulfil the Law, saw how dreadfully sinful men were and how ferociously they opposed the fulfilment of God's commandments. The righteous, therefore, did not cease to cry: *Create in me a clean heart, O God; and renew a right spirit within me* (Ps. 51. 10).

And so, what men had so ardently desired and could not attain by treading the right path, not to mention the wrong, was accomplished by God. God created a pure and immaculate human heart in Christ Jesus: *Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; writes St. Paul, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe* (Rom. 3, 21-25). And we have been saved and redeemed, we have returned to God in Christ the primordial pure heart.

And verily, as the Apostle says, *the*

righteousness of God... is manifested and the symbol of this righteousness is the Pure Life-Giving Cross. Gazing upon it we see the Divine Innocent Sufferer Who had offered Himself as a Propitiation for us, and we begin to feel our involvement in the restored righteousness of God; we see opening before us God's sea of mercy capable of wiping out without leaving a trace all our sins which we see in ourselves and of which we repent.

"We receive gratis this great and inscrutable mercy from God," writes St. Tikhon of Zadonsk, "solely through faith and none of our merits, but for the sake of the merits of Christ alone." The Lord asks nothing from us but only faith, sincere faith. St. Tikhon writes further: "One who has no fruits of faith, that is, good deeds, moreover abounds in evil deeds, living without fear of God and tresspassing against His Law, in such one there is no true and sincere faith, but only false and deceitful, even if he happens to preach and teach the faith."

Therefore, brothers and sisters, let us pay constant attention to ourselves and ask: "Have we faith?" If not, we are far away from the salvific justification by the Blood of the Divine Lamb. Let us endeavour to attain faith through prayer and good deeds, so that the Great Sacrifice of Christ offered for the whole world will not prove to be in vain. Amen.

Father VYACHESLAV REZNIKOV



PEACE MOVEMENT

CHURCH FOR SOCIETY

Patriarch PIMEN's Speech

at the Reception for the Participants
in the Meeting of the Working Presidium of the World Conference:
"Religious Workers for Saving the Sacred Gift
of Life from Nuclear Catastrophe"

January 3, 1984, Moscow

Beloved brothers and sisters, esteemed participants in the meeting, It gives me heartfelt happiness to welcome you in Moscow in connection with the new stage in your work. It is gratifying to know that the joint work begun by us, which led to the Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", is continuing and that our cooperation is contributing palpably to the modern anti-war movement.

In his day St. Paul warned that when people began to say complacently: *Peace and safety; then sudden destruction cometh upon them* (1 Thess. 5. 3). We are witnesses to the fact that the present time gives no cause for complacency. There is not a single man today, living in any country and trusting in whatever means of defence, who can say that humanity is living in security. On the contrary, the state of affairs in the world is growing more intense.

We are convinced of the fact that the dire events in Central America, in the Middle East, and other regions of the Earth, are threatening world peace. The factor, which aggravated international tension and started a new round in the arms race, was the additional deployment, begun at the end of last year, of American medium-range missiles in a number of West European countries.

In these circumstances, we believers must, following the decisions of our conference, double our efforts to avert the danger of nuclear catastrophe. In the world today evil is growing and demonstrating its increasing physical might. But the greater its arrogant growth, the greater will be our rebuff. *For the weapons of our warfare are not carnal* (2 Cor. 10. 4). Our weapons are good will, strength of spirit enhanced by prayer, and the effective word. *Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men* (1 Thess. 5. 14), writes St. Paul. This exhortation should have a special meaning for us today.

Under present-day conditions is it possible to stop the fatal sliding of the world into the abyss of a nuclear war? Can the arms race be stopped and can mankind be diverted from the cold war to detente, to disarmament, and to the achievement of agreements guaranteeing a secure and just peace on Earth? Whatever gloomy clouds envelop our planet, we, being believers, do not lose hope and answer these questions positively.

The factor which strengthens our optimism is the anti-war movement that has taken hold of the whole world and reflects the will of the majority of mankind, who do not want to be victims of political madness. The stand taken by our government, as expressed by the head of state, Yu. V. Andropov, also fills us with hope. Despite the growing international tension, our country is sincerely striving to find a way to warming

the political climate, to a return to detente with the aim of furthering disarmament.

Esteemed participants in the meeting, all of us, irrespective of our religious convictions, are brothers in humanity for *He Who giveth to all life, and breath, and all things; ... hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17. 25-26). Life is given to us not for mutual destruction, but for fellowship, peace and happiness. Our duty is to preach life and peace. I am happy to see that our peacemaking relations are continuing, strengthening and bearing good fruit. On your initiative the Round Table Conference on Economic and Moral Implications of a Nuclear Arms Freeze was held last year. The high level talk, with the participation of theologians, economists and sociologists, helped to work out jointly a position which is deeply appreciated by the world public. I think the successful experience of the past will help you to come to a similar decision today and enable you to sponsor a highly professional conference on one of the most vital issues of modern peacemaking. With all our heart we wish you every success in your undertakings.

Dear friends, allow me to welcome you once again to our city, to thank you for your joint labour, to prayerfully wish you success in your noble aspirations, and to invoke God's blessing upon your peace efforts.

Allow me also to congratulate you on the New Year, to wish you, and your dear and near ones, good health and prosperity, to wish all of us and all men on Earth—peace in this year.

May the God of Peace hear our prayers and keep us in blessed peace for ever. Amen.

Report by Metropolitan Dorotej of Prague and All Czechoslovakia on the World Assembly in Prague "For Peace and Life, Against Nuclear War"*

Today I take upon myself the honourable mission of submitting to your attention a concise report on the proceedings and outcome of an outstanding peace forum that took place in Prague from June 21 to 26, 1983, and which I had the honour of attending as a representative of our Church. It was a unique peace forum of its kind. All the people of our country, including the clergy and believers, inspiredly took part in its preparations and donated money to offset the expenses involved. In the several months that have elapsed since this assembly, the secular and ecclesiastical press have acquainted our public with its results assessing them highly. I think, however, that it would be fitting now to return to the event

and consider its final documents. This outstanding peace forum is not a thing of the past. Its outcome has given new momentum to all who cherish peace to step up their efforts. For the menace of nuclear war is obvious to all of mankind. The main task is to take action against this fearful foe which endangers the sacred gift of life. And we have been convinced that the peace forum has helped to rally the peace forces as manifested in mass demonstrations and protests against the siting in Western Europe of US medium-range missiles targeted at the peace-loving socialist countries.

As we all know, over the past decade the international situation has been getting increasingly complicated as a result of the aggressive policy of the NATO countries. These countries began to sabotage earlier constructive agreements which were designed to bring about an eventual settlement of

* Delivered in Prešov on November 23, 1983, at a general meeting of the clergy of the Prešov and Michalovce dioceses and of the Theological Faculty, with the participation of members of the Holy Synod. (Abridged.)

international problems. An arms build-up was given full steam ahead with the military arsenals being steadily replenished by weapons of mass destruction. At the Geneva talks, Western strategists introduced proposals that amounted to a unilateral disarmament of the socialist states. Our people, who have lived through two world wars, can never accept this stand of the NATO countries, justly regarding it as discriminatory. In a word, international tension has continued to grow at a dangerous pace through the fault of the West.

The main feature of the assembly, which distinguished it from the previous ones, was its highly representative nature. This was noted by members of the World Peace Council who attended the assemblies regularly.

This outstanding forum was characterized by a broad measure of democracy and free and unrestricted exchange of views and experience.

The plenary sessions and discussions in working groups were dominated by an awareness of the unprecedented threat to the existence of mankind created by the imperialist quarters. It is common knowledge that the imperialists provoke gory conflicts in va-

rious parts of the world which, given the present military technology, may escalate into an all-consuming war. All through the assembly—both at the plenary and working group sessions, the participants demonstrated complete identity of views and a common desire to take resolute action against the sinister plans for a nuclear war which may put an end to human history.

The feelings of the participants were summed up in the assembly decisions: to condemn nuclear war and preparations for it as the gravest crime against humanity and explain to the broadest possible public sections the urgent need to jointly oppose the plans of the Reagan Administration and NATO to deploy medium-range missiles in a number of European countries. By mounting this opposition a catastrophe can be prevented.

It is common knowledge that recently the West has been trying to weaken the influence of peace champions and discredit them. Such attempts were resolutely rebuffed by the assembly, supported by all the people of our country, who staged a big demonstration on Staro Mesto Square in solidarity with the decisions of this peace forum.

New Commission of the Soviet Peace Committee

The ninth session of the USSR Supreme Soviet of the tenth convocation adopted a statement "On the international situation and the foreign policy of the Soviet state". This historical document clearly identifies the "hot spots" in various parts of the world and warns mankind "of the menace to the world, generated by the senseless and bellicose policy of imperialism". This document, to our mind, does not strike any pessimistic notes, but is imbued with an optimistic hope in the ultimate victory of reason over madness, the hope that the Soviet foreign policy of peace, which is firmly based on the dedicated labour of our people, will triumph. These are not merely words! Life daily convinces us of the growing might of the forces of peace. Today we are no longer alone in our efforts to safeguard peace, and it is the enemies of peace and warmongers who are in the minority.

I am not acquainted with any people in the Soviet Union, of whatever profession or organization, who are standing aloof from the common efforts for peace or are indifferent to the destiny of the world.

The prime role is played in this by the Soviet Peace Committee, into which flow as into a mighty river its tributaries the efforts of public forces in various parts of our vast country working for peace, to avert the horror of a holocaustic war. This committee certainly does not let grass grow under its feet, busily searching for new and more effective ways of serving the cause of peace. On December 19, 1983, I took part in one of its meetings which decided to set up a public commission of the Soviet Peace Committee to maintain contacts with religious circles for peace. This is what I would like to discuss in greater detail and mention the hopes

associated with the work of this new commission.

To begin with, the commission is headed by a representative of the Russian Orthodox Church, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. Among its members are representatives of almost all the religious organizations in this country.

The proposal to set up this commission came from the Chairman of the Soviet Peace Committee, Yuriy Aleksandrovich Zhukov. Speaking on behalf of all those present at the meeting, I described this initiative of the Soviet Peace Committee as truly historic. Indeed, religious organizations in this country are no newcomers to the peace movement, and have long been cooperating with this particularly outstanding public organization. The Russian Church, for example, was among the founders of the World Peace Council and has been actively involved right from the start in the work of the Soviet Peace Committee. Over the years She has acquired rich experience in the everyday activities of serving the cause of peace on an international level.

This also applies, in all fairness, to other Churches and religious associations in this country.

The early 1950s saw the beginning and growth of inter-religious cooperation for peace in the Soviet Union. We also had the experience of carrying on inter-religious cooperation (unprecedented in the history of our country) on an international level. At the 1975 meeting of heads and representatives of Churches and religious associations of this country, His Holiness Patriarch Pimen of Moscow and All Russia launched the initiative of calling a world conference of followers of various religions to discuss urgent problems of peace-making. I recall that I, as the Chairman of the International Preparatory Committee, and my friends were anxious about one thing: Shall we be able to find a common platform for cooperation? There were too many historical factors dividing us as they do up to this day. Fortunately, all these apprehensions did not materialize. For the first time in the history of our country we convened in Moscow from June 6 to 10, 1977, a

broadly representative international forum—the World Conference: “Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations”.

One of its final documents, “Appeal to Religious Workers and Believers of All Religions in the World” says:

“Our religious beliefs did not keep us apart, for we found our ethical concerns similar, and in our concern for the welfare of the whole humanity we have found our common ground... By their very nature all religions are opposed to war and aggression. Actions contrary to this, whether committed in the name of religion or not, cannot be justified in the right understanding of any religion... With joy and warmth we greet you all once again. Let us walk together, as the adherents of various religions, in the way of peace and concord, in the service of humanity. Let us join hands with all human beings of good will, whether they be religious or not, in our common task of building peace and promoting justice within and among nations.”

In his work, “Religion and Church in the Soviet State”, the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, assessed the conference thus: “It was an unprecedented forum of religious workers in nature, content, purposefulness and broad representation. Some of the participants described it as the greatest religious event of the 20th century. Approximately 660 very influential figures in international, national, religious and socio-political circles, representing nearly all religions in the world, arrived in Moscow from 107 countries” (op. cit., p. 219).

This happy experience of inter-religious cooperation on the international level is continuing and bearing fruit. Let me mention, for example, the World Conference: “Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe” held in Moscow in May 1982. The Heads of Churches and religious associations in the USSR readily respond in joint action to all developments that may lead to violations of peace. The last such act was their recent statement on the beginning of deployment of US nuclear missiles

in Western Europe. Thus one can say that religious organizations and their representatives are entering the newly formed public commission of the Soviet Peace Committee with rich experience and profound involvement in serving the cause of peace.

At this point one can ask why this commission was set up at this particular time? One can give many reasons. Here are some of them. Today we observe religious organizations and their representatives playing a prominent role in anti-war movements abroad. Their cooperation with the Soviet Peace Committee is steadily growing. This makes it timely to provide an organizational framework for inter-religious representation within the Soviet Peace Committee. This will not substitute or weaken the independent peacemaking activities of Churches and religious associations in this country, but will help to improve their coordination and, what is most important, a fresh stream will flow into the mighty river of our country's public forces.

One must also bear in mind the geo-religious factor. The Soviet Peace Committee is a national organization. The major meetings with foreign delegations are held in Moscow as a rule. But Moscow is predominantly an Orthodox centre, while other Churches and especially religions are in different parts of the country. The newly formed public commission will be of great help in this respect for it will be able to coordinate the necessary participation of representatives of any religion within the Soviet Union in the undertakings of the Soviet Peace Committee.

Thus far I touched only upon the participation of religious figures in the new commission. But it also includes prominent scientists and public figures who are well known throughout the

world for their cooperation with many religious organizations in this and other countries in the cause of peace and to avert war. For us this represents no new experience: after the Great October Socialist Revolution both believers and non-believers in our country have worked side by side fruitfully and selflessly for the common weal. During World War II they set a vivid example of cooperation in the defence of their Motherland. And here one can say again that the model of our cooperation (between believers and non-believers) will be carried over into the new commission which will tackle tasks of cooperation for the benefit of peace of the entire family of nations, despite all our differences. "Together with all Soviet people, religious Soviet citizens are doing all they can to help improve the political climate on Earth and to ensure the triumph of the policy of peace, international friendship and detente pursued by the Soviet Union, the socialist and other peace-loving countries. The needs and concerns of mankind are not alien to the believers, for they themselves are a part of mankind, an indispensable and equal part of the peace-loving Soviet people" (V. A. Kuroedov, op. cit., p. 246).

In conclusion, I would like to point out that the Soviet public and the peace committee are placing a great responsibility upon and pinning great hopes on this country's religious circles for developing further cooperation for peace through the newly established commission. I trust that these hopes and deep confidence will be justified by the commission members as well as by the Churches and religious associations represented in it.

Metropolitan YUVENALIY of Krutitsy and Kolonna, member of the Soviet Peace Committee

Meeting at the Soviet Peace Committee

On December 19, 1983, at the Soviet Peace Committee there was a meeting of representatives of Churches and religious associations in the Soviet Union and Soviet public figures—active participants in the Soviet Peace movement. Yu. A. Zhukov, Chairman of the Soviet

Peace Committee, opened the meeting and underlined that the movement of peace champions in the USSR unites representatives of all strata of society, of all nationalities and professions. Representatives of Churches and religious associations in the USSR were among

THE 600th ANNIVERSARY OF THE APPEARANCE
(1383-1983)



THE TIKHVIN ICON OF THE MOTHER OF GOD

*In the Church of the Resurrection (Voskresenie Slovushcheye)
in Uspensky Vrazhek, Moscow; 17th century*



HIS HOLINESS PATRIARCH PIMEN'S VISIT
TO THE MOSCOW MONASTERY OF ST. DANIEL, JANUARY 12, 1984



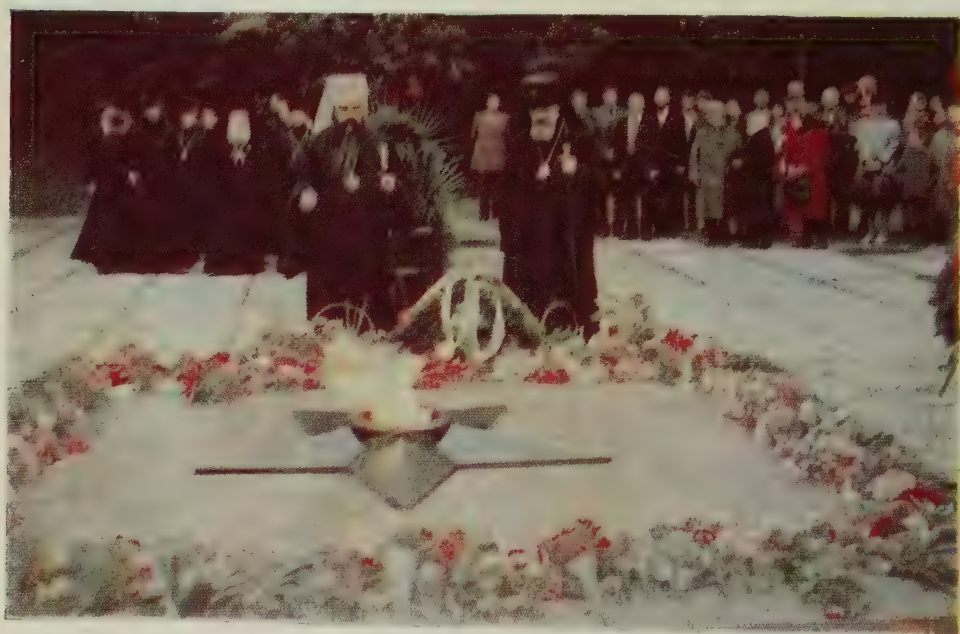
October 5-6, 1983. Seminar on the results of the 6th Assembly of the World Council of Churches in Vancouver. Moderator—Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. Above—Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, speaking. Below—the assembly hall of the Publishing Department of the Moscow Patriarchate



THE 40TH ANNIVERSARY OF THE LIBERATION OF SMOLENSK



All-Night Vigil on Saturday, September 24, 1983, in the Cathedral Church of the Dormition in Smolensk. Left to right—Archbishop Feodosiy of Smolensk and Vyazma, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Archbishop German of Tula and Belev



Laying of a wreath in the Park of Heroes at the Eternal Flame to those who fell for the liberation of Smolensk. September 24, 1983



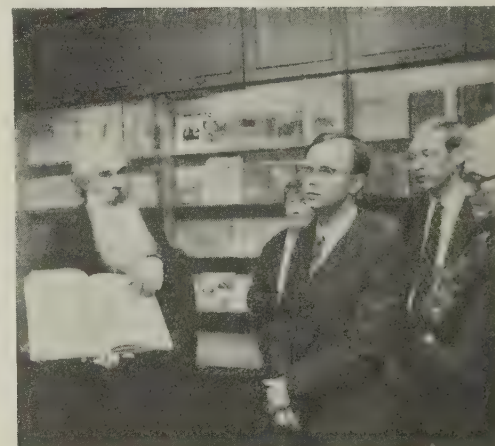
The Church of the Transfiguration in Solnechnogorsk (Moscow Diocese)



Bishop Sergiy of Solnechnogorsk, Vicar of the Moscow Diocese, celebrating Divine Liturgy in the Transfiguration Church in Solnechnogorsk on October 30, 1983



Bishop Sergiy of Solnechnogorsk, Vicar of the Moscow Diocese, consecrating the altar of the Church of the Transfiguration in Solnechnogorsk on October 30, 1983



His Holiness Patriarch Pimen at the meeting of the Moscow clergy on the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (May 1982), which was held in June 1982 in the conference hall of the Publishing Department. His Holiness the Supreme Patriarch-Catholics Vazgen I of All Armenians inspecting the Information and Bibliography Section (June 1982). His Holiness Patriarch Abuna Tekle Haimanot of Ethiopia at the Publishing Department in June 1982. The Rev. Dr. Philip Potter, General Secretary of the WCC, and Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church at the WCC, at the Publishing Department (May 1983). Deputy Foreign Minister of Bulgaria Lubomir Popov, Chairman of the Committee on the Affairs of the Bulgarian Orthodox Church and Other Religious Cults (April 1983) and a group of Swedish scholars (August 1983) seeing the Publishing Department



A work day at the Publishing Department means the toil of literary and technical editors, proof-readers, typists, dispatchers, bookkeepers, accountants, etc. Every staff member is fulfilling his Church obedience (see JMP, 1984, No. 1, pp. 20-31)



The 5th meeting of the Mixed Theological Commission on the Orthodox-Old Catholic Dialogue, Chambesey (Switzerland), October 3-10, 1983. On the photo: the participants in the meeting at the Church of St. Paul the Apostle in the Orthodox Centre of the Constantinople Patriarchate in Chambesey



Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a.i. in the USA, during Divine Liturgy in the Cathedral Church of St. Nicholas in New York on February 6, 1983

the founders of the Soviet Peace Committee and continue to make a significant contribution to its work.

It was also noted at the meeting that believers, Churches, ecumenical organizations, religious associations and individual religious workers have become involved more actively in recent years in the anti-war movement in Europe and on other continents. The interest has noticeably increased of religious circles in many countries in the activities of the Soviet public aimed at championing peace, as well as in establishing businesslike contacts, dialogue and cooperation with it.

In order to promote more effective ties between Soviet champions of peace and foreign anti-war religious circles, the participants in the meeting formed the Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace. The commission includes prominent figures of different religions—Christianity, Buddhism, Is-

lam, Judaism,—leaders and active members of the Soviet Peace Committee, scientists and cultural workers.

Metropolitan Filaret of Minsk and Byelorussia, a member of the Holy Synod of the Russian Orthodox Church, was elected chairman of the commission.

From the Russian Orthodox Church the following were elected members of the commission: Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations; Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery in Moscow; and N. S. Bobrova, a staff member of the DECR.

Session of the CPC Theological Commission “Theology and Peace” in Zweifall, FRG

A session of the CPC Theological Commission met in Zweifall, FRG, from August 29 to September 2, 1983. It was attended by members and guests from 14 countries.

The session opened with a prayer led by Friedheim Lindner, the Superintendent of Aachen.

The CPC President, Bishop Dr. Károly Tóth, made an opening speech in which he praised the efforts of his predecessors: Prof. Josef Hromádka and Metropolitan Nikodim Rotov.

The CPC General Secretary, the Rev. Dr. Lubomír Miřejovský, stressed the importance of the Theological Commission in the work of the Christian Peace Conference. Then Prof. Dr. Károly Gabriš (ČSSR), read the paper: “Theological Answers to Theological Demands of the Work for Peace Today”, in which he stressed the key task of our day, the task of averting the danger of a nuclear war. He said that theology should give Christians and the Church a weapon which will decisively and forcefully oppose the satanic nuclear threat. Fol-

lowing the Lord, Who is the Life of the world, one must recognize the importance of putting an end to the nuclear arms race.

On August 30, a session participant, Archpriest Aleksandr Kravchenko (Russian Orthodox Church) read the paper: “The Unity of Mankind—Promise, Task and Danger”. The main points of this report were later included in the communiqué. In his paper Archpriest Aleksandr Kravchenko spoke on the biblical teaching on the origin of man by virtue of which, in Christian awareness, all nations form one family, one fraternal union. War among them is fratricidal in the direct sense of the word, and this is even more so since the idea of universal brotherhood is actual and real in the New Testament. But there are evil forces in the world which oppose this understanding of fraternal unity.

Ecumenical agreement of Christians and Churches on problems of peacemaking must become a decisive step on the road to unity of all men in their pursuit of these goals.

After a broad discussion, the participants heard a report by Prof. Dr. Rosemary Muller-Streisand (GDR) "Against Abuses of Eschatology", in which she condemned the use of eschatological ideas as a justification for passivity in the face of the threat of a nuclear catastrophe.

At the next session, Prof. Dr. Bruce Rigdon (USA) read a thesis "Peace Movements in the USA—Theological Foundations of Engaged Witness" in which he outlined ideas of peacemaking which guide participants in theological discussions in the USA.

On August 31, the Rev. Horsta Krum (West Berlin) read a report "Our Confession—Confession of Jesus Christ Today" in which she stressed that Christians must resolutely oppose the NATO decision on the deployment of new missiles, because the production of Pershing-2 and cruise missiles is incompatible with the confession of Jesus Christ.

The session participants took a una-

nimous view that the planned deployment of new US medium-range missiles in Western Europe, resulting in an increased threat to all mankind, presents a most serious problem. If Jesus Christ is the Life of the world, then the threat to life is a question which is inseparably linked with the struggle against death in the confession of Jesus Christ. The participants were convinced that Christian theology must resist distortions of biblical eschatology which endanger peace. They witnessed that the Christian teaching immutably asserts the ontological unity of men, based on the unity of creation, and calls for defending this unity against all forces of evil.

Current international tension threatens people with annihilation. The session participants agreed that the peacemaking efforts of Christians must oppose this threat.

Archpriest ALEKSANDR KRAVCHENKO

International Symposium "Christians and Marxists—Dialogue on Peace"

From December 1 to 4, 1983, there was a second international symposium in Vienna called "Christians and Marxists—Dialogue on Peace". Its theme was "Peace Policy Objectives in the World Today".

The symposium was co-sponsored by the Peace Problems Research Centre of Vienna University and International Institute for Peace in Vienna. The participants included 45 Christians and Marxists from Austria, Hungary, GDR, the Netherlands, Spain, Italy, Poland, USSR, USA, Finland, FRG, Czechoslovakia, Switzerland and Sweden.

The Soviet delegation included: Prof. R. G. Bogdanov of the Institute of the USA and Canada of the USSR Academy of Sciences; A. A. Kutsenkov of the USSR Academy of Sciences and B. L. Sukhorukov, Editor of the *Kommunist* magazine. Also taking part was Archpriest Pavel Krasnotsvetov, Dean of the St. Nicholas Cathedral of the Russian Orthodox Church in Vienna.

The delegation arrived in Vienna on November 29 and was met at the

Schwechat Airport by Dr. N. E. Polyanov, Director of Research of the International Institute for Peace.

The agenda of the symposium was finalized at a meeting of the organizing group on November 30 in the evening.

The symposium was opened on December 1 by N. E. Polyanov, Director of Research of the International Institute for Peace. In his opening speech he noted the complex nature of the international situation which has been further aggravated as a result of siting by the United States of new nuclear missiles in Western Europe. He called upon the participants to take an active part in the dialogue for peace which brings together Christians and Marxists.

dinal König, the Archbishop of Vienna University Research Centre read out a message from His Eminence Franz Cardinal König, the Archbishop of Vienna.

Another message of greeting to the participants came from Austria's Minister for Scientific Research, Dr. N. Frinberg.

After an intermission, the participants heard the main reports delivered by Prof. Dr. H. Schneider of Vienna University and Prof. R. G. Bogdanov of the Institute of the USA and Canada. Co-reports were presented by Dr. V. Zhivkoić (Austria) and A. A. Kutsenkov (USSR). This was followed by a general discussion.

In the evening, the Mayor of Vienna, Leopold Gratz, gave a dinner for the participants during which the hosts and guests exchanged speeches, expressing their hope that meetings of this kind would promote the cause of peace on Earth.

The general discussion on the reports continued at the morning session on December 2. The first speaker was Archpriest Pavel Krasnotsvetov who read out the Statement of Heads of Churches and Religious Associations in the Soviet Union of November 27, 1983, in which they stressed the dangerous consequences for peace of the deployment now started of new US missiles in Western Europe.

At noon there was a press conference at which correspondents asked questions about the work of the symposium and problems of cooperation between Christians and Marxists.

In the afternoon discussions continued in working groups: in the first—on

disarmament, military strategy and détente; and in the second—on cooperation of followers of different ideologies.

On December 3 in the morning, there were the closing discussions after which the participants heard reports from working groups.

The final session opened at 11.30 a. m. The chairman, Prof. R. Weiler, greeted on behalf of the participants a representative of His Eminence Franz Cardinal König, the Vicar Bishop of Vienna Dr. Goldenweiser, who attended the session. Prof. R. Weiler noted with satisfaction the fruitful nature of the meeting between Christians and Marxists.

In conclusion he thanked all the participants, expressing special gratitude to the rapporteurs from the Soviet Union Prof. R. G. Bogdanov and A. A. Kutsenkov for their comprehensive presentations.

The symposium participants expressed great concern over the deterioration of the international situation and over the disruption of the Geneva talks on nuclear arms limitation in Europe through the fault of the US Administration.

They also spoke in favour of continuing the Christian-Marxist dialogue on peace.

Archpriest PAVEL KRASNOTSVEVTOV

Church Celebrations on the 40th Anniversary of the Liberation of Smolensk

With the blessing of His Holiness Patriarch Pimen and at the invitation of Archbishop Feodosiy of Smolensk and Vyazma, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations of the Moscow Patriarchate, stayed in Smolensk from September 23 to 25, 1983, to attend the ecclesiastical celebrations marking the 40th anniversary of Smolensk's liberation from the Nazi invaders.

Among the other guests invited by Archbishop Feodosiy of Smolensk and Vyazma were Archbishop German of Tula and Belev who was accompanied by Archpriest Anatoliy Rodionov, Secretary of the Tula Diocesan Administra-

tion, and Protodeacon Vyacheslav Chernyshev; Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery of the Dormition; Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration; Hegumen Kirill of the Orthodox Church of Czechoslovakia, and Protodeacon Vladimir Nazarkin of the Department of External Church Relations of the Moscow Patriarchate.

In the morning of September 24, Metropolitan Filaret accompanied by Archbishops Feodosiy and German and other guests, inspected the Dormition Cathedral Church in Smolensk where a moleben was said before the deeply-ve-

nerated icon of the Mother of God "Hodegetria".

From there Vladyka Filaret and other participants in the celebrations proceeded to the memorial Park of Heroes. They laid flowers by the eternal flame of the Memorial to the soldiers who died for the liberation of the city during World War II. Vladyka Filaret also prayerfully honoured the memory of the heroes of the 1812 Patriotic War whose memorial is also located there.

That same day there was a solemn meeting to mark the 40th anniversary of the liberation of Smolensk in the assembly hall of the Diocesan Administration.

Protodeacon Boris Gensitsky, Secretary of the Diocesan Administration, delivered a report devoted to the event being celebrated. Vladyka Filaret then read the message of greeting from His Holiness Patriarch Pimen to the faithful of the Smolensk Diocese. All those present approved unanimously the telegram of thanks to the Primate of the Russian Orthodox Church. Addressing the meeting, Vladyka Filaret felicitated them on the momentous date and spoke of the duty of all believers in our country to combine incessant prayers for peace with vigorous effort to safeguard life and peace on Earth.

Speeches were also made by Archbishop Feodosiy of Smolensk and Vyazma and several other participants.

In the evening, Metropolitan Filaret and Archbishops Feodosiy and German officiated at All-Night Vigil, assisted by clerics in the cathedral church. A panikhida was also said for warriors, who gave their lives for their Motherland, in the newly built Church of the Synaxis of the Saints of Smolensk.

On Sunday, September 25, the hierarchs, assisted by numerous clerics, concelebrated Divine Liturgy in the cathedral church. Metropolitan Filaret conveyed to the congregation the blessing of His Holiness Patriarch Pimen and congratulated the clergy and the flock of the Smolensk Diocese on the jubilee. On his own behalf and on behalf of the Minsk Diocese, Metropolitan Filaret read the address congratulating

Archbishop Feodosiy and the believers of the Smolensk Diocese.

Archbishop Feodosiy expressed profound gratitude to Metropolitan Filaret, Archbishop German and all the guests whose presence had enhanced the joy of the occasion.

Metropolitan Filaret of Minsk and Byelorussia and Archbishop Feodosiy of Smolensk and Vyazma were received by the Chairman of the Smolensk Regional Executive Council, D. I. Filatov, and his deputy, A. I. Makarenkov. Vladyka Filaret congratulated them on the anniversary and also on the award of the Order of Lenin to the city of Smolensk. He described the peacemaking activities of the Russian Church and her participation in various international inter-religious and public peace forums and spoke of the initiatives of His Holiness Patriarch Pimen in defence of peace and the preservation of life on Earth. Metropolitan Filaret presented D. I. Filatov with the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

Metropolitan Filaret pointed out that the clergy and flock of the Smolensk Diocese, headed by Archbishop Feodosiy, were contributing significantly to the great treasure-house of the Russian Church's peacemaking. Incessant prayers for peace, constant donations by the diocesan believers to the Peace Fund and cordial hospitality accorded by the faithful of Smolensk to representatives of various religions from abroad—all this promoted, he said, the success of the peacemaking mission of the Russian Orthodox Church.

Archbishop Feodosiy read the address of greeting on the jubilee to the leadership of the region.

D. I. Filatov thanked the hierarchs for their felicitations and spoke of the significant labour achievements scored by the Smolensk Region since the war.

In connection with the ecclesiastical celebrations to mark the 40th anniversary of the liberation of Smolensk, Archbishop Feodosiy received messages of congratulation from hierarchs, superiors of monasteries, deans and rectors, and members of the clergy and laity.

Protodeacon BORIS GENSITSKY



ORTHODOX SISTER CHURCHES

NAME-DAY OF THE PRIMATE OF THE ANTIOCHENE CHURCH

HIS HOLINESS PATRIARCH PIMEN's TELEGRAM

To His Beatitude the Patriarch of Antioch
the Great and All the East, IGNATIOS IV

Damascus, Syria

My cordial congratulations to Your Beatitude on your name-day. I pray to the All-Beneficent and Munificent Lord to grant you prosperity, good health and divine assistance in your primatial service of the Holy Antiochene Church. May the Lord, through the intercession of the Holy Martyr St. Ignatius Theophoros, keep you and grant you many years of life.

With brotherly love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

December 19, 1983

* * *

On December 19, 1983, the Antiochene Metochion in Moscow solemnly marked the name-day of His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East. Divine Liturgy in the metochion's Church of St. Gabriel the Archangel was concelebrated that day by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Archbishop Iov of Zarskoye and Bishop Sergiy of Solnechnogorsk, deputy heads of the DECR. The hierarchs were assisted by the dean Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, and the clerics of the metochion. The Liturgy was attended by heads and representatives of a number of diplomatic missions accredited in Moscow.

After the service, Metropolitan Filaret, on behalf of His Holiness Patriarch Pimen, congratulated the Antiochene Church, in the person of Archimandrite

Niphon, on the noteworthy date and conveyed the best wishes of the Primate of the Russian Orthodox Church to His Beatitude Patriarch Ignatios IV. In his response, Archimandrite Niphon thanked His Holiness Patriarch Pimen and the Russian Orthodox Church in the person of Metropolitan Filaret, for the congratulations to His Beatitude Patriarch Ignatios IV and, among other things, he said that the participation of the Russian Orthodox Church in this feast of the Antiochene Church proved that sisterly relations and love existed between our two Churches, based on unity of Faith. He conveyed the blessing of his Beatitude Patriarch Ignatios IV to the parishioners of the church, thanked the diplomats present and wished them all the best on the forthcoming Christmas and New Year.

Archimandrite Niphon then invited the hierarchs and diplomats to his residence for a meeting.

Archbishop Pitirim of Volokolamsk Awarded the Degree of Doctor of Theology "Honoris Causa"

The Orthodox Theological Faculty in Prešov, Czechoslovakia, conferred the degree of Doctor of Theology *honoris causa* upon Archbishop Pitirim of Volokolamsk for his contribution to the theory and practice of Orthodox theology. At the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Archbishop Pitirim went to Czechoslovakia for the conferment ceremony.

On His arrival in Prague on November 18, 1983, Vladyka Pitirim was met at the airport by His Beatitude Metropolitan Dorotej; Chancellor of the Czechoslovak Orthodox Church, Protopresbyter Dr. Jaroslav Šuvarsky, and Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, Archimandrite Vladimir. Also present at the airport was Secretary A. S. Berezin of the Soviet Embassy in the CSSR.

Later in the day, Vladyka Pitirim paid a visit to the Director of the

Secretariat for Church Affairs of the Czechoslovak Federal Government, Dr. Vladimir Janku. Also present were His Beatitude Metropolitan Dorotej and Archimandrite Vladimir. Afterwards Archbishop Pitirim, accompanied by Archimandrite Vladimir, called at the USSR Embassy in Prague where he was received by the Counsellor-Envoy N. M. Kuznetsov. Counsellor of the Embassy I. A. Cherkasov and Secretary A. S. Berezin were also present.

In the evening, His Beatitude Metropolitan Dorotej gave a dinner in honour of Archbishop Pitirim.

On November 19, Vladyka Pitirim, accompanied by Archimandrite Vladimir, left for Western Czechia. He saw the Church of Princess St. Olga, Equal to the Apostles, in the town of Františkovy Lazne, the Church of Prince St. Vladimir, Equal to the Apostles, in Mariánské Lázně and the Church of the Chief Apostles Sts. Peter and Paul of



Dr. A. Hnidiak presenting the diploma of Doctor of Theology *honoris causa* to Archbishop Pitirim of Volokolamsk at the Prešov Theological Faculty on November 22, 1983

the Russian Orthodox Church Podvorye in Karlovy Vary. Archbishop Pitirim then travelled to the town of Michalovce in Slovakia.

On his arrival in Michalovce on November 20, Archbishop Pitirim was welcomed by Bishop Ioann of Michalovce and Archpriest Ioann Choma, director of the diocesan council. Later on the day, Archbishop Pitirim and Bishop Ioann concelebrated Divine Liturgy in the Michalovce Holy Spirit Cathedral Church. They were assisted by Archimandrite Vladimir, Archpriest Ioann Choma, the cathedral dean Archpriest Stefan Gorkai and other clerics. At the end of the service, Bishop Ioann and Archbishop Pitirim exchanged speeches and Archbishop Pitirim blessed the worshippers.

Bishop Ioann gave a reception in honour of Archbishop Pitirim. It was attended by Jan Štec, Secretary for Church Affairs of the Michalovce District. In the evening, a documentary of the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which met in Moscow in May 1982, was shown in the diocesan council building. The film was brought by Archbishop Pitirim. Jan Štec, Secretary for Church Affairs of the Michalovce District, was also there to see the film.

On November 21 in the morning, Archbishop Pitirim paid a visit to the Michalovce District Executive Council where he was received by the Vice-Chairman, L. Djadevsky, Head of the Cultural Department Jan Estok and Secretary for Church Affairs Jan Štec. Bishop Ioann, Archimandrite Vladimir and Archpriest Ioann Choma were also there.

From Michalovce, Archbishop Pitirim, accompanied by Bishop Ioann, left for Prešov. He was welcomed there by Bishop Nikolai of Prešov, who gave a dinner in honour of his distinguished guest. In Prešov Vladyka Pitirim visited the Cathedral Church of St. Aleksandr Nevsky and went sightseeing.

In the evening, Archbishop Pitirim visited the Orthodox Theological Faculty. In the faculty church he was welcomed by all the members of the administration led by the Dean of the Theological Faculty, Archpriest Prof. Dr. Stefan

Pružinsky. There were also Bishops Nikolai of Prešov, Nikanor of Brno and Olomouc and Ioann of Michalovce. The father confessor of the faculty Father Sergiy Cuper addressed Archbishop Pitirim with a speech of greeting and then said a brief moleben. After the moleben, Archbishop Pitirim greeted the dean, professors and lecturers and students. He presented some books published by the Moscow Patriarchate to the faculty library and souvenirs to everyone present. The dean of the faculty gave a dinner in honour of the guests. It was attended by the General Director of the Secretariat for Church Affairs of the Ministry of Culture of Slovakia, Dr. K. Gomola; Deputy Director-General of the Secretariat, Dr. M. Novakova; a member of the Secretariat for Church Affairs of the Ministry of Culture of Czechia, Dr. J. Junga, and others.

The solemn ceremony at which Archbishop Pitirim was presented with the diploma of Doctor of Theology *honoris causa* was held on November 22, in the grand hall of the Prešov Diocesan Administration. The ceremony opened with the singing of "O Heavenly King", followed by the playing of the anthems of the Czechoslovak Socialist Republic and the Soviet Union.

The Dean of the Orthodox Theological Faculty in Prešov, Archpriest Dr. Stefan Pružinsky declared the session open.

Archpriest Prof. Dr. Pavel Aleš read the *curriculum vitae* of Archbishop Pitirim and spoke of his archpastoral, theological, ecumenical and peacemaking activities. On the proposal of the dean, the Act of Promotion was performed by his deputy, Prof. Dr. A. Hnidiak. To general applause he presented Archbishop Pitirim with the diploma of Doctor of Theology *honoris causa*.

Afterwards Archbishop Pitirim delivered his doctoral address on the theme "Pastoral Didactics of the Apostle and Evangelist St. John the Divine".

His Beatitude Metropolitan Dorotej congratulated cordially the new honorary Doctor of Theology on behalf of the Czechoslovak Orthodox Church and wished him further success in his theological, ecumenical and peacemaking efforts for the good of the Church

of Christ and for the cause of universal peace. Dr. K. Gomola congratulated Archbishop Pitirim warmly on behalf of the Government of Czechoslovakia.

The Dean of the Theological Faculty, Archpriest Prof. Dr. Stefan Pružinsky, gave a reception in honour of the new honorary Doctor of Theology. During the function, Archbishop Pitirim received congratulations from Bishop Dr. Julius Filo of the Evangelical Lutheran Church of Slovakia. Dr. Z. Sazov, professor at the John Huss Theological Faculty in Prague; Prof. Dr. J. Smolik, Dean of the Johannes Amos Comenius Theological Faculty in Prague; Prof. Dr. K. Gabriš, Dean of the Theological Evangelical Lutheran Faculty in Bratislava, and Dr. M. Syčák, Secretary for Church Affairs of Eastern Slovakia. They all wished Archbishop Pitirim great success in his service of the Church and the cause of peace. The speakers also thanked the people of the Soviet Union for Czechoslovakia's liberation from fascism and noted the contribution of the Russian Orthodox Church to the cause of protecting universal peace and preserving the gift of life from nuclear catastrophe.

In his response, Archbishop Pitirim thanked everyone warmly for their kind words addressed to the Russian Orthodox Church and the Soviet Union. He also thanked His Beatitude Metropolitan Dorotej and the dean of the Theological Faculty, Archpriest Prof. Dr. Stefan Pružinsky, for the high honour conferred upon him—the degree of Doctor of Theology *honoris causa*, as well as for their kind hospitality.

On November 23, Vladyka Pitirim laid a wreath at the monument to Soviet Soldiers-Liberators in Prešov. Later in

the day he attended a peace conference of the Orthodox clergy of Slovakia. The session was followed by a showing of the documentary about the 1982 World Conference of Religious Workers in Moscow. In the evening, Vladyka Pitirim left for Prague.

On November 24, Archbishop Pitirim accompanied by Archimandrite Vladimir, visited the Metropolitan's Council of the Czechoslovak Orthodox Church where he was received by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. Later Archbishop Pitirim visited the headquarters of the Christian Peace Conference where he met its General Secretary, Dr. Lubomir Mírejovský, and Director Dr. Tibor Gerik.

In the evening, the CPC Regional Committee in Czechoslovakia gave a reception in honour of Archbishop Pitirim. Speakers at the function included His Beatitude Metropolitan Dorotej; Patriarch Dr. Miroslav Novak of the Czechoslovak Hussite Church; A. S. Berezin, Secretary of the USSR Embassy in the ČSSR; Dr. V. Janku, Director of the Secretariat for Church Affairs of the ČSSR Federal Government; Dr. F. Jelinek, Director of the Secretariat for Church Affairs of the ČSSR Ministry of Culture, and other officials. In his turn, Archbishop Pitirim thanked all the speakers and guests at the reception for their brotherly love and attention.

On November 25, Archbishop Pitirim left for Moscow. He was seen off at the airport by His Beatitude Metropolitan Dorotej; Chancellor of the Czechoslovak Orthodox Church, Protopresbyter Dr. Jaroslav Šuvarsky, and Archimandrite Vladimir.

Archimandrite VLADIMIR

THE 60th ANNIVERSARY OF THE SOFIA THEOLOGICAL ACADEMY

To His Holiness Patriarch MAKSIM of Bulgaria

Sofia, Bulgaria

It gives me sincere happiness to congratulate Your Holiness, beloved in the Lord, on the 60th anniversary of the St. Kliment of Ohrid Theological Academy in Sofia. With deep satisfaction I would like to note the fact that the Sofia Theological Academy, having traversed a historical road significant for a higher educational institution, now ranks among the well-known higher theological schools of Local Orthodox Churches and has won among them merited authority. Sharing in your jubilee, I pray together with you to the heavenly patron of the theological academy, St. Kliment of Ohrid, so that through his intercession the Almighty Lord might send the teachers and students His blessed help. Please convey my congratulations on the feast of the academy and prayerful wishes for blessed success in their conscientious efforts to the rector, the faculty members and the students.

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

November 18, 1983

To the Very Reverend Archpriest Prof. NIKOLAI Shivarov,
Rector of the St. Kliment of Ohrid Theological Academy

Sofia, Bulgaria

Dear Father Nikolai,

I congratulate you, the members of the faculty and administration, and the students on the 60th anniversary of the St. Kliment of Ohrid Theological Academy in Sofia. In the 60 years of its existence your academy has consolidated the national theological traditions of the Bulgarian Orthodox Church and has educated a host of ecclesiastical workers, pastors and theologians. The academy is successfully proceeding to strengthen Orthodox unity, to promote the growth of ecumenism, and the success of Christian peace-making. All this has won merited prestige for your academy among the theological schools of the world, both Orthodox and of other confessions. We especially note the very useful cooperation between your academy and the theological schools of the Russian Orthodox Church. Through the prayers of St. Kliment of Ohrid, may God's blessing be upon the further labours of the administrators, teachers and students of the academy so that they may continue working successfully to the glory of our Lord and the good estate of the Bulgarian Church and the benefit of all Orthodoxy.

With much love in the Lord,

+ FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe,
Head of the Department of External Church Relations

November 25, 1983

* * *

On November 25, 1983, the Bulgarian Orthodox Church marked the 60th anniversary of the Sofia Theological Academy of St. Kliment of Ohrid.

In the morning of November 24, the delegates of the Russian Orthodox Church arrived in Sofia to take part in the celebrations. They were Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary (head of the delegation); Archimandrite Innokentiy, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*; Archpriest Vladimir

Kucheryavy, assistant to the Rector of the Moscow Theological Academy, and Hieromonk Aleksiy, teacher at the Leningrad Theological Seminary. The delegation was met at the airport by Metropolitan Pankratiy of Stara Zagora, Head of the Department of External Church Relations of the Bulgarian Orthodox Church; Archpriest Prof. Nikolai Shivarov, Rector of the Sofia Theological Academy; Archimandrite Nikita, Representative of the Patriarch of Moscow to the Patriarch of Bulgaria. O. S. Lezin, the head of the Consular

Department of the USSR Embassy, was also present.

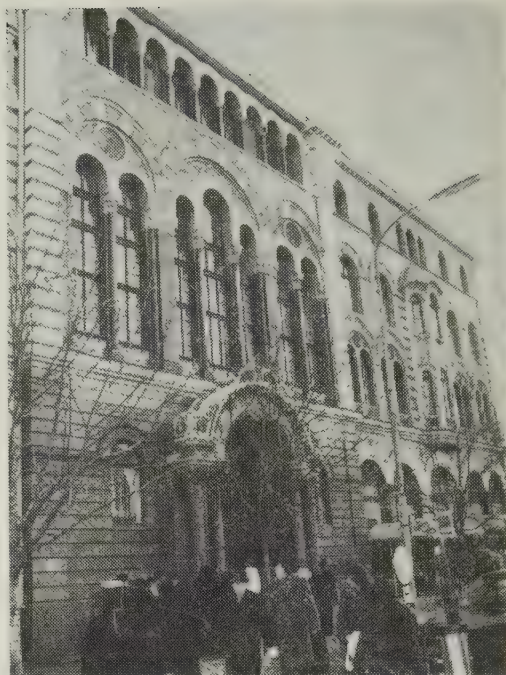
That same day, the delegation of the Russian Orthodox Church and Bishop Vasile of Tărgoviște, Chief Secretary of the Holy Synod of the Romanian Orthodox Church, Rector of the Bucharest Theological Institute, were received by His Holiness Patriarch Maksim of Bulgaria.

In the evening, the guests, who had arrived for the celebrations, attended All-Night Vigil in the church of the Sofia Theological Academy.

On November 25 (New Style), the Feast of St. Kliment the Bishop of Ohrid, Divine Liturgy in the academy church was concelebrated by Metropolitan Kallinik of Vratsa, Archbishop Kirill of Vyborg and Bishop Vasile of Tărgoviște, assisted by the Russian and Bulgarian clerics. The Liturgy was attended by His Holiness Patriarch Maksim and members of the Holy Synod of the Bulgarian Orthodox Church.

That same day, a solemn meeting took place in the Theological Academy of St. Kliment of Ohrid. Archpriest Prof. Nikolai Shivarov read a paper on the academy's activities. Formal greetings to the academy were delivered by His Holiness Patriarch Maksim of Bulgaria; Archbishop Kirill of Vyborg; Bishop Vasile of Tărgoviste; Bishop Gerasim of Branitsa, Rector of the Sofia Theological Seminary; Archimandrite Innokentiy; Nikolai Kochev, senior research officer and acting principal of the Church History and Archives Institute of the Holy Synod, and Marin Burov, Curator of the Church Archaeological Museum. In memory of the event being celebrated, Archbishop Kirill of Vyborg presented a gift to the Sofia Academy—a modern Russian icon of the Saviour.

In connection with the 60th anniversary of the Sofia Theological Academy and for their merits in Church service, His Holiness Patriarch Maksim awarded the Order of St. Kliment of Ohrid, 1st Class, of the Bulgarian Orthodox Church to Archbishop Kirill of Vyborg,



The Sofia Theological Academy

Bishop Vasile of Tărgoviște, and Archpriest Prof. Nikolai Shivarov, Rector of the Sofia Theological Academy. The members of the delegation of the Russian Orthodox Church—Archimandrite Innokentiy, Archpriest Vladimir Kucheryavy and Hieromonk Aleksey—received the Order of St. Kliment of Ohrid, 2nd Class. In conclusion, the academy choir sang religious hymns.

On Saturday, November 26, a meeting took place at the academy of the delegation of the Russian Orthodox Church with members of the Academy Council and the leadership of the Church History and Archives Institute. They discussed questions of pedagogy at the theological academies of the Russian and Bulgarian Orthodox Church, as well as questions of mutual interest—the study of the pan-Slavonic ecclesio-historic heritage of Sts. Cyril and Methodius, Equal to the Apostles, especially in view of the forthcoming celebrations of the millennium of the Baptism of Russ and the cooperation of the academies in the preparations.



MESSAGE OF GREETINGS

from Patriarch PIMEN of Moscow and All Russia
to the Participants in the Youth Seminar
“Our Service for the Life of the World”

Beloved brothers and sisters in the Lord, participants in the seminar “Our Service for the Life of the World”,

My cordial greetings to you, representatives of Christian youth of the Churches in the Middle East and Europe, gathered in ancient Kiev, the cradle of the Russian Orthodox Church, where a thousand years ago the Baptism of Russ took place.

You have gathered at a time alarming for the destinies of mankind in order to search for and find, through prayerful communion and joint reflection, the ways and means to help translate into life the behest of God on peace and life (Num. 25. 12; Mal. 2. 5).

We Christians, are aware of the fact that our destiny is inseparable from that of the whole of mankind, for we know full well that the Creator made all humanity of one blood (Acts 17. 26).

Undoubtedly you will be discussing problems which are disturbing Christians both in Europe and the Middle East. Plans to install the latest lethal missiles in Europe heighten the danger of a world nuclear catastrophe. No less critical for the destiny of the world is the situation in the Middle East, where the flames of war do not die down, blood is still being shed, and the sufferings of the Palestinians and Lebanese are continuing.

The aspirations of the Christian youth, who are actively and extensively taking part in the mass peace movement, are very dear and understandable to us. You, young Christians, bearing in mind that *God hath called us to peace* (1 Cor. 7. 15), must do all you can to deliver mankind from the most dangerous of weapons—nuclear arms which threaten the sacred gift of life on Earth with annihilation.

I trust that with God's help new ways and means will be found for a more effective service of Christian youth to the cause of mutual understanding, detente and building confidence in Europe, and the establishment of the longed-for just peace in the Middle East when *nation shall not lift up sword against nation* (Is. 2. 4).

Together with you I pray for this and invoke God's blessing upon your joint work.

+ PIMEN, Patriarch of Moscow and All Russia

September 19, 1983
Moscow

GREETINGS TELEGRAM

TO HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA

Your Holiness,

We, participants in the Kiev seminar, have received with sincere gratitude your letter greeting us and wishing our meeting success, and justice and peace throughout the world.

With all our heart we thank Your Holiness and the entire Russian Orthodox Church for the hospitality accorded us and the possibility to hold the seminar. We have felt the spiritual richness of your Church and seen her contribution to the cause of peace and justice. We have gathered together to discuss the theme: "Our Service for the Life of the World". Our discussions have been fruitful and have induced us to seek ways and means to achieve mutual understanding, confidence and peace.

Begging Your Holiness's prayers for peace in the Middle East, in Europe and the whole world, we greet you and your people in the Name of God our Creator, the Father, the Son and the Holy Spirit.

Participants in the Seminar of the Ecumenical Youth Council in Europe
and the Youth Programme of the Middle East Council of Churches

September 19, 1983
Kiev

Seminar of the Ecumenical Youth Council in Europe and the Youth Programme of the Middle East Council of Churches

From September 19 to 23, 1983, in Kiev, a seminar was held of the Ecumenical Youth Council in Europe (EYCE) and of the Youth Programme of the Middle East Council of Churches (YPMECC). The seminar was attended by representatives of the Churches of the Middle East, of some European countries as well as of several Churches in the Soviet Union. The Russian Orthodox Church was represented by Father Aleksandr Ranne and Maria Zvereva, teachers at the Leningrad Theological Academy; Father Aleksandr Reshetnyak, teacher at the Odessa Theological Seminary, and students of the Moscow Theological Academy—Georgiy Glushik, Anatoliy Egorov, and

Aleksandr Karpenko. The theme of the seminar was "Our Service for the Life of the World".

At the end of the seminar the participants adopted a statement which reflects their concern about the growing international tension. The participants in the seminar pledged themselves to:

—pray for peace and justice throughout the world, especially in the Middle East;

—strengthen humane help to those deprived of their homes and suffering in this troubled region;

—call our Churches and states to take all possible steps for a just and peaceful regulation of the situation in the Middle East as quickly as possible.

XV General Assembly of the EYCE

The XV General Assembly of the Ecumenical Youth Council in Europe on the theme "Moving Towards True Participation" took place from October 16 to 22, 1983, in Groesbeek, the Netherlands. The assembly was attended by 64 representatives of young Christians from 18 countries in Europe. Present at the assembly were representatives of various international organizations including Carlos Sintado, Director of

the Youth Department of the World Council of Churches, Mark Stokoe, General Secretary of Syndesmos, as well as representatives of the Christian Peace Conference, the World Student Christian Federation, and others. The Russian Orthodox delegation included Hieromonk Feofan, lecturer at the Leningrad Theological Academy; Aleksandr Karpenko, student of the Moscow Theological Academy; and Ivan Za-

etsky and Tatiana Novikova, staff members of the Department of External Church Relations.

The participants in the assembly reaffirmed their commitment to the deals of peace and strongly condemn-

ed the continuing arms race and the plans to deploy new American nuclear missiles in Western Europe.

A resolution on peace, a message to other regions and a communique were among the final documents.

Ecumenical Jubilee Gathering in Tomaskirche, Leipzig, on the Occasion of the 500th Birthday of Martin Luther

November 11, 1983

ADDRESS BY METROPOLITAN FILARET OF MINSK AND BYELORUSSIA, PATRIARCHAL EXARCH TO WESTERN EUROPE

Beloved in the Lord brothers and sisters, citizens of the German Democratic Republic and distinguished guests at this jubilee gathering,

His Holiness Patriarch Pimen of Moscow and All Russia has entrusted me with an honourable mission: to convey on his behalf to the bishops, pastors and laity of the Evangelical Churches in the GDR cordial greetings and congratulations on the 500th anniversary of the birth of an outstanding son of the German people, Dr. Martin Luther.

The jubilee celebrations and commemorative events conducted in your country demonstrate your affection for your famous countryman. It is here, on the territory of the German Democratic Republic, that the most important historical places linked with the life and activity of Martin Luther are located. He was born in Eisleben and spent his childhood and youth in Mansfeld, Magdeburg and Eisenach where he studied and went to church; he studied at Erfurt University and there he took monastic vows in the Augustinian Monastery. In the cathedral church dedicated to the Mother of God in that city he was ordained priest and celebrated the Eucharist for the first time with reverential trepidation. In the Wartburg Castle he worked on his translation of the Bible; in Wittenberg he was a university professor and laid the foundation of the Reformation, having affixed his famous 95 theses on the door

of the castle church; it is in this church that he now reposes. But there is another more important reason why his jubilee is being celebrated on such a broad scale in ecclesiastical and public circles today. It is significant that for the first time in German history, the Evangelical Churches in the GDR are marking the jubilee in a socialist state which is building its life on principles of peace, humanism and progress, which is heir to the great humanitarian traditions of the German past and which is doing all it can to prevent German soil from being used ever again as the starting point of another war.

We learn through comparison. One hundred years ago there were celebrations in Germany to mark the 400th anniversary of Luther's birth. Even then his character was deliberately distorted; few decades later these distortions determined Protestant Church writings of the time of World War I. In 1933, when the 450th anniversary of Luther's birth was observed, the conservative and reactionary circles of Nazi Germany resorted to even more blasphemous distortions concerning Luther in pursuit of chauvinistic aims and the glorification of war. It was an obvious falsification of Luther's personality.

One of the greatest historic merits of the Evangelical Churches, the state and people of the German Democratic Republic consists in the fact that thanks to their common efforts objectivity has prevailed in the description of Martin Luther's personality. Today he stands in the eyes of Christendom not

About the visit of Metropolitan Filaret to the GDR see *JMP*, 1984, No. 2, p. 57.

as an apologist of war, but as a humanist and a herald of peace. It is heartening to see that in your country, the country of Luther, the jubilee year is being held in peaceful creativity, in an atmosphere of ecumenical brotherhood and friendship of nations.

Martin Luther traversed the complex road of a Christian—from student of theology to university professor, from an ordinary member of the Church to a priest and founder of the Reformation. He was undoubtedly a man of broad vision, richly endowed by nature, a man who combined a brilliant mind with a strong will. He also had his own human weaknesses and painful internal conflicts. The principal thing is that he is remembered as the founder of the Reformation, a major public figure, a theologian, an ecclesiastical writer, a missionary, humanist, poet and musician.

There is an extensive bibliography, including one in Russian, on various aspects of Luther's life and work. Theologians and scholars continue to study the impact of Luther upon the ecclesiastical history of the modern age, art and life. The current jubilee year has brought about a torrent of new information. Everything connected with Luther has been thoroughly studied, therefore it is hard to say anything new on this subject. Nevertheless, it is my deep conviction that our ecumenical age has in stock one very important and promising theme about Luther. It can be roughly formulated as follows: What in Martin Luther's heritage can promote today a rapprochement among the Christians of different confessions and narrow the gap that appeared in the past between them in matters of doctrine and Church life and thus promote the cause of mutual understanding and unity of the Christian Churches? Which of his ideas remain vital for Christian service to satisfy the needs of contemporary humanity, especially to avert the danger of a nuclear catastrophe?

The presence of representatives of various Christian Churches at the current celebrations in Leipzig augers well for the success of the process of Christian rapprochement. Henceforth the teaching of Martin Luther should

not divide Christians, but promote their contacts and brotherly dialogue, that is, promote *the unity of the Spirit in the bond of peace* (Eph. 4. 3) and love, which *suffereth long;... is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things* (1 Cor. 13. 4-7).

It is with these feelings that we have come to these jubilee celebrations and it is from this position that we view the activities of Luther in the vineyard of the Church. A modern Spanish philosopher, José Ortega y Gasset († 1955), said that "man is a point of view of the world, which is unique and which marks his own and no one else's place in the Universe". Luther also spoke his point of view of the world and of the Christian religion.

Martin Luther was a man of his time. At that time the Renaissance had reached its apogee. The best minds were striving to translate into life humanistic ideals and making outstanding scientific and geographical discoveries. They were scholars, religious figures, philosophers and artists who influenced greatly the ideological and cultural development of the European countries. All of them, including Luther, lived and worked at a responsible time, when the history of Europe, having emerged from the Middle Ages, was entering the modern age. The time was also ripe for sweeping reforms in the ecclesiastical field. Luther's activities in this field made him the most popular figure of his day.

It is only natural that Luther's religious doctrine reflects the spirit and character of the tempestuous epoch of the Renaissance. His university education made him an intellectual and a theologian, at first tending to liberalism and later to criticism. His friends among the Humanists influenced the formation of his world view, though it was he himself who made the final choice of his path in life.

There can be no doubt about Luther's sincerity and religious inspiration, his desire to improve the state of the Church within and renovate Christian life in the spirit of the Gospel and apostolic purity. By his manifold activities Martin Luther made a tangible

contribution to the ecclesiastical and public life and to the national culture of his country.

In recognition of his great services to the Church and the nation, a majestic monument to Luther was erected in Erfurt bearing the inscription: *I shall not die, but live, and declare the works of the Lord* (Ps. 118. 17). Martin Luther's name will, indeed, live on through the ages because in his lifetime he had erected a monument to himself by translating the Bible into the German language. It was a truly scholarly and theological feat. Thanks to Luther, the Germans are able to read the Word of God in their own tongue. Luther's translation of the Bible exerted great influence on the formation of the German literary language and on the life and culture of the country. Spreading the Word of God and bringing it to the consciousness of the believers in their own language was the raising in the hearts of believers the image of Christ the Saviour and all the spiritual wealth of Holy Scripture.

The theology of Luther, a man of profound faith, is focused on Christology. In his *Kleiner Katechismus* he formulates his teaching on Jesus Christ thus: "I believe that Jesus Christ, True God, pre-eternally born of the Father, and True Man, born of the Virgin Mary, is my Lord." Once Luther said something that attests to his life in Christ: "If someone knocked on my breast and asked who lived there, I would not answer: 'Martin Luther', but say: 'Here dwells Jesus Christ.'"

Martin Luther's concept of the Church differs from the Orthodox, but even in this matter of cardinal importance we have some points of contact. Martin Luther regarded Christ as the Head of the Church. In his Creed entered into the *Augsburg Confession*, which is the basic institutional document of the Evangelical Lutheran Churches, Luther writes: "I believe in the existence of the Holy Christian Church on Earth, which is a fellowship of Christians of the whole world, their Church, the only Bride of Christ and the spiritual body of Christ, of which Christ is the One Head."

Martin Luther did not want to cause schism in the Church with all its spi-

ritual, ecclesio-historical and social consequences. He loved the Church, desired her renovation, and had no intention of founding a new Church. He acknowledged the early Creeds and confessed the One, Holy, Catholic and Apostolic Church. He considered that ecclesiastical disagreements could not affect the unity of the Church, because the Church had only one Head—Christ the Saviour. For Luther the existence of two Churches was unthinkable, for the Church was founded by Christ as One Church from the very beginning.

We are happy to acknowledge the fact that since Luther's time there have been no conflicts between the Lutherans and the Orthodox. Moreover Luther once defended the Orthodox Church. It was here in Leipzig, during his disputation with Prof. Johann Eck in 1519. In the heat of the debate the latter called the Eastern Church schismatic, and Luther wrathfully objected to this charge and pointed out that it was an offense against the martyrs and saints of the Eastern Church. He said further that the Orthodox Church of the East, which had given the world the greatest number of saints and Christian writers, was the better half of the Universal Church.

Perforce Luther, who took such a positive view of Orthodoxy, did not have a sufficiently clear and comprehensive knowledge of the Orthodox Church's teaching, her canonical order, liturgical and patristic heritage and spiritual experience. He revived the early practice, kept in the Orthodox Church, of communicating the laity in the Body and Blood of Christ, the Baptism of infants and preserved the fundamental dogmas of the Early Undivided Church. It is also important and valuable for us that his associates—Philipp Melancthon and others, noticeably gravitated towards Orthodoxy, interest in which never diminished throughout the history of Lutheranism.

It is quite justifiable to consider Martin Luther a supporter in spirit of ecumenism in the modern sense of the word, inasmuch as he recognized the oneness of Christ's Church, intended to return to Apostolic Christianity, and was open to theological dialogue with Christians of other confessions.

Even in his own lifetime there was a noticeable turn towards ecumenism: in the 16th century, Lutherans borrowed the Gospel word *oikoumene* (Mt. 24. 14; Lk. 2. 1; Heb 2. 5) used in the Orthodox Church first to denote the Ecumenical Councils and the early Creeds—the Apostolic, Niceno-Constantinopolitan and Athanasian—and then, in the 19th century, the terms “ecumene” and “ecumenical” began to be used to designate the search for a rapprochement between Christian confessions and the effort to overcome confessional differences. In the 20th century the term “ecumenism” acquired a universal character, defining the essence of the current ecumenical movement which is aimed at achieving cooperation and confessional unity of all Christian Churches. And we are grateful to our Protestant brothers, the Lutherans, for having been the first to choose the word “ecumenism” and actively working to implement its innate idea.

Meetings between Lutherans and Orthodox started in the days of the Reformation and have progressed so far that today theological dialogue is being held on a pan-Orthodox and pan-Lutheran level.

Contacts between the Russian Orthodox Church and the Evangelical Lutheran Churches in Germany and other countries began during the Reformation. In subsequent centuries the contacts have developed and strengthened. Today they have become even more intense and manifold. At the moment I cannot go into greater detail regarding our fraternal relations with the Lutheran world, however, I shall mention, by way of example, that for many years now the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR have been conducting a fruitful bilateral theological dialogue on a broad range of doctrinal questions and important issues of the day. We have come to know each other better and have learned to find what is in common in both our Christian traditions. May God help us to continue successfully this theological dialogue in the spirit of Christian love and mutual understanding for the good of our Churches and to conso-

lidate the friendship of the peoples of the Soviet Union and the German Democratic Republic.

Today, on this day of Martin Luther's jubilee, I would also like to express profound satisfaction with and heartfelt gratitude for the fraternal cooperation in our struggle for peace, disarmament, detente and a peaceful future for the nations of Europe and all mankind to the Evangelical Churches of your Republic and the Christian Democratic Union of Germany.

Dear brothers and sisters, we are living at a wonderful time of radiant hopes, but at the same time of great anxiety which cannot be passed over in silence. The threat of a nuclear war, which can annihilate all life on our planet, is still hanging over humanity. Therefore, none of us can remain indifferent in the face of this common danger.

All of us Christians, recite daily the words of the Lord's Prayer: *Give us this day our daily bread*. In his *Kleiner Katechismus*, Martin Luther asks: “What does this mean?” and replies: “All that is necessary for our body and life: food, drink, clothes, a home, children, health, PEACE...”. This wise reply is perfectly applicable to the current and extremely complicated international situation, when preaching peace to those who are *afar off, and to them that [are] nigh* (Eph. 2. 17), verily becomes *our daily bread* without which no family, not one nation nor mankind in general, can live.

So let us intensify our prayers to the Heavenly Father that He, *the Lord of peace* (2 Thes. 3. 16), may help us all to safeguard and increase through our efforts the priceless gift of peace. Only a lasting international peace can guarantee security against a nuclear catastrophe in our common home called Earth, and preserve the sacred gift of life upon it.

We sincerely wish blessed success to your Churches and peace, happiness and prosperity to the fraternal people of the German Democratic Republic.

Now the Lord of peace himself give you peace always by all means.... The grace of our Lord Jesus Christ be with you all. Amen. (2 Thes. 3. 16, 18).

Consultative Meeting of Church Communicators

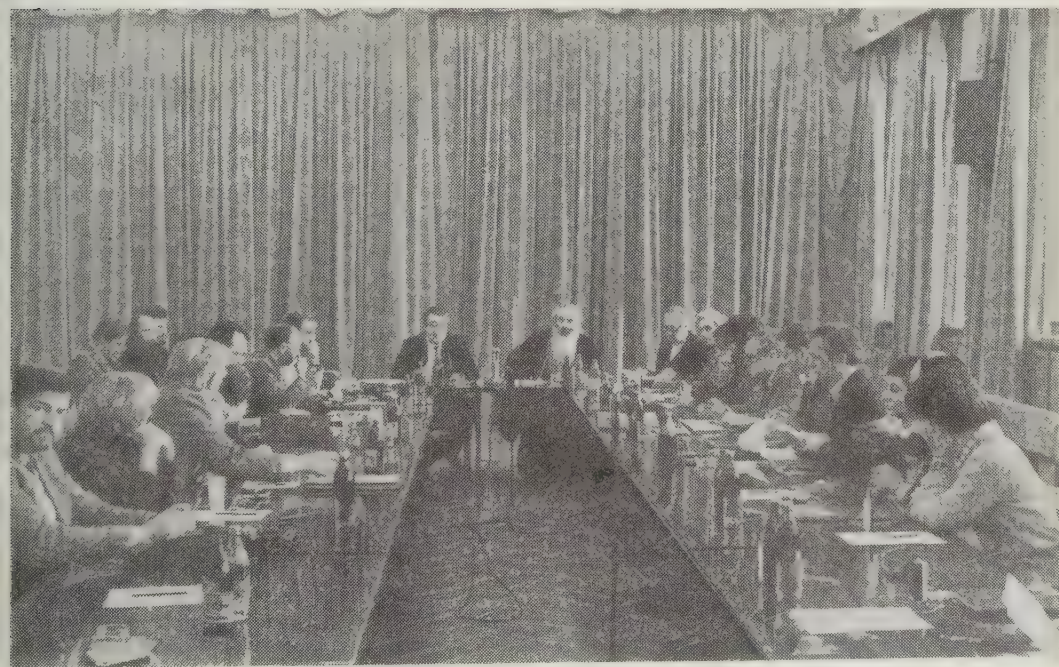
Christian communicators belonging to Churches in countries with differing socio-economic systems strive for fruitful cooperation on inter-confessional and public levels.

From September 28 to October 8, 1983, the Publishing Department of the Moscow Patriarchate hosted a consultative meeting of Church communicators and a session of the Executive Committee of the Ecumenical Workshop for Information in Europe (EWIE). Meetings of this kind have become joyous and important occasions for their participants. They give them a chance to meet old friends and colleagues and to develop new contacts. But first and foremost such meetings mean a great deal of work of mapping out plans for developing ecumenical relations, discussing urgent tasks of church journalism and its responsibility for the destiny of the world. They also promote business contacts for a broader exchange of information.

Many Church communicators have vivid memories of their meeting in the autumn of 1981, the first held in this

country. On that occasion the participants visited the Volokolamsk Deanery. Volokolamsk is the city near which heroes of General Panfilov's division made history by checking nazi tanks advancing towards Moscow and thus helping the Soviet troops to launch a counter-offensive. And 40 years later, EWIE delegates from many European countries were there to pay tribute to the memory of these heroes. The working sessions of the Executive Committee of the EWIE in Volokolamsk helped to promote mutual understanding among the Church communicators and generated an atmosphere of confidence and cooperation which was described by one of the participants, General Secretary of the World Association for Christian Communication (WACC/global), Hans Florin (Great Britain) as the "spirit of Volokolamsk".

The Ecumenical Workshop, as an organization of European Christian journalists founded in 1954 and originally oriented to journalists of the Reformed Churches, has undergone some changes. At its 1969 session in Hun-



Working session of the Ecumenical Workshop on Information in Europe (EWIE) in the conference hall of the Publishing Department. Moscow, October 1, 1983



Christian publicists in the conference hall of the Publishing Department during the session on September 28, 1983

gary it was decided to admit into it representatives of the Orthodox and Roman Catholic Churches. Today this organization of nearly 200 members includes press representatives of the Evangelical Lutheran, Reformed, Orthodox, Roman Catholic and other confessions. They establish contacts to exchange opinions, and cooperate in ecclesio-public, peacemaking and ecumenical issues. This cooperation is essential for promoting ecumenical ties and for broader East-West mutual understanding.

A total of 34 representatives from various Christian Churches took part in the consultative meeting of Church communicators and the session of the EWIE Executive Committee from September 28 to October 8, 1983. Among them were the Rev. Dr. Zoltán Aranyos (Reformed Church, Hungary), Chairman of the Council for Ecumenical Links and EWIE President; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, member of the EWIE Executive Committee; Friedrich König (Switzerland), editor-in-chief

of the Information Service of the Lutheran World Federation and EWIE advisor; the Rev. Gerhard Brubacher (Luxemburg), President of the Churches of Luxemburg, Head of the Information Service, EWIE treasurer and member of the Executive Committee; Hans-Wolfgang Hessler (FRG), Director of the Evangelical Press Service; Lutz Borgmann, representative of the Federation of Evangelical Churches in the GDR, member of the Executive Committee; Dr. Carola Wolf (FRG) referent for the press and ecumenical contacts of the German Evangelical Kirchentag; Anneli Janhonen (Finland), Head of the Press Department of the Church Information Centre; the Rev. Hans-Norbert Janowski (FRG), Ernst-Ulrich Katzenstein (Switzerland), Gerhard Johann (GDR) and Hans Weissgerber (FRG) — editors-in-chief of Lutheran journals; Hans Joachim Girock, Gerhard Rein and Wolf-Rüdiger Schmidt (FRG) — journalists covering Church themes for radio and television.

The participants in the meeting were aware of the need to use objective in-

formation to strengthen those measures for achieving confidence among countries which were mapped out at the Madrid meeting and are based on striving for security and disarmament. A nuclear conflict is not a war in the common sense of the word, but mass extermination. The time has come to put an end to the dire process of stockpiling nuclear weapons and to reverse it. This is an urgent demand of our time and the call of reason prompted by the need to safeguard the sacred gift of life. Concern for the preservation of peace keyed the statements of the participants in the meeting. Dr. Zoltán Aranyos said: "The Lord grants life to the world, and we Christians are responsible for it before the Lord. We must see to it that the dialogue we maintain and the existing confessional and political East-West contacts are not interrupted. We must see to it that the wind of cold war does not affect our field of activity."

The session participants agreed that such meetings were necessary "for obtaining first-hand information".

Anneli Janhonen pointed out that Church communicators should support each other. This is necessary for solving the problems of Christian communication in the current atmosphere of international tension. "We get to know each other," she said, "and acquire mutual confidence. In this way we can make together an important contribution to the common cause in the name of our goal."

Evangelical communicators declared that they believed themselves to be called upon to serve believers and non-believers. Having at their disposal such mass media as the press, radio and television, they consider it their duty to report objectively the situation in the world in order to gain the confidence of broad public circles.

The participants stressed that the system of work should be improved taking into account the new information order in the world to avoid confessional seclusion and overcome conservatism.

The session discussed the importance of the Christian mission in the present-day world and the need of Christian cooperation for peace. The Church com-

municators declared: "We recognize our Christian identity and must speak as commanded by our Christian conscience. From these positions a great moral momentum can be given to our work conducted in the spirit of peace-making".

An opinion was expressed concerning the desirability of drawing into the Ecumenical Workshop Christians from Northern and Southern Europe and of broadening participation in the workshop's work of representatives of all confessions. Opinions were expressed as to the possibility of EWIE's cooperation with Church press organizations working in similar areas. Archbishop Pitirim of Volokolamsk said: "The more friends we gain and the broader our Ecumenical Workshop becomes, the fuller our aspirations for unity are expressed and the more comprehensive our work becomes."

Concrete and businesslike proposals of the representatives of Churches for the approaching millennium of the Baptism of Russ provided a tangible contribution to the development of ecumenical cooperation.

The participants heard with close attention a report by Archbishop Pitirim "On the Spiritual Values of the Russian Orthodox Church and Traditional Forms of Their Expression", and the papers read by staff members of the Publishing Department of the Moscow Patriarchate, Deacon (now priest) Mikhail Dronov and A. P. Mumrikov. They pointed out that the Russian Orthodox Church sacredly preserved the spiritual values of Orthodoxy and it spoke about them in a language which was understandable to the believers of all ages and in all walks of life. She calls upon her children to live according to the Gospel commandments and behests and educates them in the spirit of patriotism and of love for their earthly Motherland.

Throughout her centuries-old history, the Russian Orthodox Church has been inseparably linked with the life of the people. Her ecumenical work manifests her desire for Christian unity and joint action for the sake of saving mankind.

During the sessions, representatives of the European Church public showed

interest in Orthodox liturgy, its spiritual content and meaning and its ritual. They wanted to know more about icon-painting, in particular about the Russian icon as an object of profound and comprehensive study by theologians; about ministry in connection with the priest's calling to be a man of prayer and spiritual mentor of the children of the Church, and about prayer as spiritual communion with God, with the world of angels and saints.

As a result of their discussions, the participants reached agreement on questions of key importance for determining the goals and objectives of the organization. Appropriate recommendations will be submitted to its General Assembly in Herrnhut, GDR, in April 1984. Its theme will be the intensification of religious life in secularized Europe and the social consequences of this process.

The participants have determined that: the Ecumenical Workshop deals with ecclesiastical, ecumenical and socio-political problems;

mutual information helps to enhance the common responsibility of its members;

representatives of the Ecumenical Workshop must contribute to the common cause of Christian communication in the spirit of the Madrid meeting and the Helsinki Final Act; they must feel themselves called upon to promote mutual understanding among the people of Europe;

each session should consider urgent problems of life.

This new definition of the Ecumenical Workshop's tasks necessitates a change of its status, therefore it was decided to set up a special team which will draft the new Rule to be submitted to the EWIE General Assembly.

The Christian communicators gave a positive assessment of the session's results. They expressed the hope that contacts among Church journalists would promote a mutually advantageous exchange of information. "Attendance of this meeting," said Hans-Norbert Janowski, "has helped to understand that the 'colder' are the times, the more important becomes the activity of our workshop."

The Church communicators were gi-

ven an opportunity to acquaint themselves with the life of the Russian Orthodox Church. They attended Divine Liturgy in the Church of the Resurrection (Voskresenye Sloveshcheye) in Moscow which was celebrated by Archbishop Pitirim of Volokolamsk. They visited the Trinity-St. Sergiy Lavra where they attended a divine service in the Refectory Church of St. Sergiy and saw the ancient Trinity Cathedral, visited the Moscow theological schools and inspected the Church Archaeological Museum and Memorial Chamber of His Holiness Patriarch Aleksiy.

The participants also saw the Novodevichy Convent, the cathedrals of the Kremlin, the Andrei Rublyov Museum, the Kolomenskoye and Arkhangelskoye museums. They saw the care of the Soviet Government for historical monuments. The Church communicators also visited the Tretyakov Art Gallery, the Museum of P. D. Korin (a Soviet artist), the Dostoyevsky Museum and attended a symphony concert at the Moscow Conservatoire marking International Music Day. On one of the days they visited the Moscow Baptist community.

The participants had a meeting with senior officials of the Council for Religious Affairs of the USSR Council of Ministers and members of the Soviet press.

In conclusion, the Church communicators expressed their heartfelt gratitude to the Russian Orthodox Church and personally to Archbishop Pitirim of Volokolamsk for the hospitality which had contributed to the success of the meeting. Their unanimous opinion was that only in cooperation everything that was discussed could be realized.

* * *

The consultative meeting of Christian communicators received a positive assessment by its participants. One of them, Rudolf Buchala (Poland, Roman Catholic Church), the editor-in-chief of two Church journals and a member of the Sejm, published an article in the *Lad* newspaper, expressing confidence that "the Ecumenical Workshop is elaborating, in the light of its Christian responsibility, ecclesiastical, ecumenical and socio-political pro-

blems. It is trying to enhance common responsibility and, by rallying Christians around itself, wants to help promote an accord of all people in Europe in the spirit of the Helsinki Final Act". R. Buchala pointed out that the visit to the Trinity-St. Sergiy Lavra and presence at the festive divine service had convinced him of the profound devotion of the believers and lofty spirituality of Russian Orthodoxy.

Gerhard Johann (GDR), editor-in-chief of the Evangelical weekly *Die Kirche*, noted the fine organization of the work during the meeting, with emphasis on questions involved in the preparations for the assembly in Herrnhut.

Gerhard Thomas, referent for the press in the Northern Churches in the GDR, wrote in an article in *Mecklenburgische Kirchenzeitung* (1983, No. 43) that the participants in the Ecumenical Workshop were called upon to regard and fulfil the tasks of communicators as their Christian and lofty professional duty.

Gottfried Mierau (Hungary), representative of the information service of the Lutheran Churches, published an article in the bulletin of *IDL—Informationsdienst für Lutherische Minderheitsskirchen in Europa* (1983, No. 11) in which he commented on the principles developed during the Moscow meeting

which must provide the basis for the new EWIE Rule.

Friedrich König (Switzerland), editor-in-chief of the Information Service of the Lutheran World Federation, published an article in the *Lutheran World Information* bulletin (Geneva, 1983, No. 42) in which he pointed out that the Ecumenical Workshop was called upon to broaden communication links among Christians and promote the cause of mutual understanding in Europe in a spirit of confidence and in line with the results of the Madrid meeting.

L. K.

Meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue

The 5th meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue met from October 3 to 9, 1983, at the Orthodox Centre of the Constantinople Patriarchate in Chambesy, near Geneva. Participants from the Orthodox Church included commission members and consultants from the Constantinople, Alexandrian, Jerusalem,

Russian, Romanian, Cypriot, Greek, Polish, and Finnish Churches, and participants from the Old Catholic Church included representatives of the Christian Catholic Church of Switzerland and the Old Catholic Churches of the Netherlands, Germany, Austria, Poland, Canada, and the United States.

Archbishop Simon of Ryazan and Ka-



Christian publicists in the Trinity-St. Sergiy Lavra on
October 7, 1983

simov (deputizing for Metropolitan Filaret of Minsk and Byelorussia at this meeting), Archpriest Prof. Nikolai Gundyayev, G. N. Skobei (consultant), and Prof. B. A. Nelyubov (interpreter) represented the Russian Orthodox Church.

Telegrams of greeting from Patriarch Dimitrios of Constantinople and the Archbishop Antonious Jan Glazemaker of Utrecht were read out at the opening of the session. Telegrams wishing the commission success in their work were received from Metropolitan Filaret of Minsk and Byelorussia and Prof. I. Karmiris (Greece), commission members who were unable to attend.

The meeting was chaired by Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate) and Bishop Léon Gauthier of the Christian Catholic Church of Switzerland.

Three general texts prepared by a sub-commission in Athens in March 1983 were discussed during the sessions, which began and ended with divine service daily: "The Head of the Church", "The Redemptory Cause of the Lord", and "The Action of the Holy Spirit in the Church and Assimilation of Salvation".

After detailed discussion, the members of the commission agreed upon the final formulation of the texts which, they all conceded, expressed the teachings of both the Orthodox and Old Catholics. The texts were signed by all representatives of both sides. The next plenary session of the mixed commission will take place two years hence. It will examine the teachings on the Sacraments of the Orthodox and Old Catholic Churches, especially the sacraments of Baptism, Chrismation and Holy Eucharist.

On October 8, participants in the meeting made a trip to Maurat, Fribourg, and Gruyères. That evening Old Catholic Liturgy which was attended by all the participants in the meeting, was celebrated in the Church of St. Germanus in Geneva. A reception was held in the parish house after the Liturgy.

Divine Liturgy was celebrated in St. Paul's Church in the Orthodox Centre of the Constantinople Patriarchate in Chambesey on Sunday, October 9, and afterwards Metropolitan Damaskinos of Switzerland held a reception in conclusion of the Orthodox-Old Catholic meeting.

The Session of the Joint Anglican-Orthodox Doctrinal Commission

September 14-18, 1983, Odessa

Patriarch PIMEN's Message to the Participants in the Session of the Joint Anglican-Orthodox Doctrinal Commission

Deeply esteemed co-chairmen of the Joint Anglican-Orthodox Doctrinal Commission,

Your Grace Archbishop Methodios of Thyateira and Great Britain and esteemed Bishop Dr. Henry Hill,

Dear brothers and sisters participants in the session,

With all my heart I greet you all, representatives of the Orthodox and Anglican Churches, by the grace of God gathered here in Odessa for your regular meeting, in the Apostle's words: *Grace unto you, and peace, from God our Father and the Lord Jesus Christ* (2 Thess. 1. 2).

With a feeling of gratification I would like to note that your present session is taking place within the bounds of the Russian Orthodox Church in the year when we are marking the 10th anniversary of the pan-Anglican and pan-Orthodox doctrinal dialogue. I

take this opportune moment to congratulate you with heartfelt love on this historical date in the history of Anglican-Orthodox relations.

With deep satisfaction I witness to the fact that, together with other Local Orthodox Churches, the Russian Orthodox Church is participating in all sincerity in the discussion of theological problems between representatives of Orthodox and Anglican Churches. In this connection it is good to know that the ecclesiastical relations between the Anglican and the Russian Orthodox Churches, which go back to the early 18th century, are continuing to develop successfully for they are being built on the basis of the Gospel principles of brotherhood and love in Christ.

The past decade of Anglican-Orthodox dialogue allows us to come to the conclusion that, despite certain difficulties, at the end of the 1970s, the theologians of both sides have acquired considerable experience in the joint discussion of a number of themes.

An important step in the further development of Anglican-Orthodox dialogue, in our opinion, has been the Statement of the Joint Anglican-Orthodox Doctrinal Commission adopted at the Moscow meeting in 1976.

We hope that now, as we commence the second decade of holding dialogues, you will continue successfully in your joint work you have been authorized to do by the Anglican and Orthodox Churches and make plans for future cooperation to draw our Churches closer together.

I wholeheartedly greet you once again and prayerfully wish you heavenly assistance and blessed success in your forthcoming labour.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (2 Jn. 1. 3).

+ PIMEN, Patriarch of Moscow and All Russia

Communique

On September 14, 1983, the Joint Anglican-Orthodox Doctrinal Commission resumed its work at the Monastery of the Dormition of the Mother of God in Odessa at the invitation of the Russian Orthodox Church. It received messages of greetings from His Holiness Patriarch Pimen of Moscow and All Russia and from His Grace Dr. Robert Runcie, Archbishop of Canterbury. A most gracious welcome was extended to all the members of the commission by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, and Metropolitan Sergiy of Odessa and Kherson, to which both the co-chairmen, Bishop Henry Hill and Archbishop Methodios of Thyateira and Great Britain, responded on behalf of the commission.

The sub-commissions met to study further the question of unity discussed in detail at previous meetings.

Sub-Commission I worked further on the mystery of the Church and directed its efforts to the understanding of primacy in the Church and of witness, Evangelism and service.

Sub-Commission II, under the theme "Participation in the Grace of the Holy Spirit", elucidated further the theology of the procession of the Holy Spirit and the ways in which the various aspects of this theology had been interpreted in the past. This elucidatory work confirmed, for both the Anglicans and Orthodox, the commission decisions of 1976 (endorsed by the 1978 Lambeth Conference) to delete the Filioque Clause from the Western version of the Niceno-Cons-

tantinopolitan Creed. Participation in the grace of the Holy Trinity with particular reference to personal holiness was also the subject of discussion and agreement.

Sub-Commission III continued its work on tradition-paradosis: it studied the revelation of the Holy Spirit in prayer paying special attention to the place and theology of icons and to family piety.

Each sub-commission drafted agreed statements for consideration at the plenary session of the commission; each of them was analyzed thoroughly, amended and extended, bearing in mind that they would be reconsidered and finalised at the following session.

Sub-Commission II, in its further study of the Filioque Clause, demanded of all the participants in the dialogue to pay close attention to the intricacies and subtleties which lie at the very basis of our common faith in the Triune God. The commission is conscious of its special debt to the theologians and scholars of both sides who helped in these elucidations, and to its co-chairmen Archbishop Methodios and Bishop Henry Hill, for their chairmanship, guidance and patience throughout.

The commission wishes to express its profound gratitude for their gracious hospitality to Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Sergiy of Odessa and Kherson as well as to Archimandrite Vadim, Father Superior of the Odessa Monastery of the Dormition; Archpriest Aleksandr Kravchenko, Rector of the Odessa Seminary, and to their staff.

While in Odessa, the participants in the meeting got acquainted with the ecclesiastical and cultural life of the city: they visited Orthodox churches, the Museum of the Partisan Glory, the Odessa Opera and Ballet Theatre, and other places of interest.

On September 18, the Orthodox participants celebrated Divine Liturgy which was led by Archbishop Methodios of Thyateira and Great Britain. The Anglican participants attended. At the end of the divine service, Metropolitan Sergiy of Odessa and Kherson, Archbishop Methodios and Bishop Henry Hill exchanged greetings.

The same day, Metropolitan Sergiy of Odessa and Kherson gave a reception in honour of the participants in the meeting.

Several members of the Anglican-Orthodox commission visited Moscow before their departure from the Soviet Union.

* * *

Participating in the regular meeting of the Joint Anglican-Orthodox Doctrinal Commission from the Orthodox side were representatives of the Constantinopolitan, Alexandrian, Antiochene, Jerusalem, Russian, Serbian, Romanian, Bulgarian, Cypriot, Greek, Polish and Finnish Orthodox Churches. Participating in the meeting from

the Anglican side were representatives of the Church of England, the Episcopal Church in the USA, Anglican and Episcopal Churches in Australia, Jerusalem, the Middle East, Canada, Kenya, Uganda, Scotland, Southern Africa.

Participating in the meeting on behalf of the Russian Orthodox Church were members of the joint commission: Archbishop Vasilii of Brussels and Belgium and Archpriest Liveryi Voronov, professor at the Leningrad Theological Academy. Attending the meeting as guests were Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; V. K. Antonik, docent at the Moscow Theological Academy; N. A. Poltoratsky, teacher at the Odessa Theological Seminary; G. N. Skobei and V. A. Chukalov, staff members of the Department of External Church Relations.

Present at the reception given by Metropolitan Sergiy of Odessa and Kherson for the participants in the meeting were P. S. Chekrei, Vice-Chairman of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers; V. V. Konovalov, representative of the Council for Religious Affairs in Odessa; V. P. Romanuk, Chairman of the Regional Executive Committee of Odessa; and other representatives of the public and the press.

Fresh Contribution to the Orthodox-Anglican Dialogue

A session of the Joint Orthodox-Anglican Doctrinal Commission was held from September 14 to 18, 1983, at the Odessa Theological Seminary. The meet-

ing, which was convened at the invitation of the Russian Orthodox Church, served to promote fraternal relations between these Christian Churches with



The participants in the meeting of the Joint Anglican-Orthodox Doctrinal Commission in the Odessa Monastery of the Dormition on September 18, 1983

in the framework of pan-Orthodox and ecumenical cooperation. The Orthodox side was represented by delegates from the Churches of Constantinople, Alexandria, Antioch, Jerusalem, Russia, Serbia, Romania, Bulgaria, Cyprus, Greece, Poland and Finland. From the Russian Orthodox Church the meeting was attended by Archbishop Vasiliy of Brussels and Belgium and Archpriest Prof. Liviery Voronov of the Leningrad Theological Academy. Archbishop Methodius of Thyateira and Great Britain (Constantinople Patriarchate) was the co-chairman of the commission from the Orthodox side.

On the Anglican side were representatives of Anglican Churches in England, Canada, Kenya, the USA, Uganda, Scotland, Southern Africa, Jerusalem and the Middle East. The Anglican co-chairman was Bishop Dr. Henry Hill (Montreal (Canada)). Several Orthodox and Anglican consultants were also invited to attend the session.

The session participants were met at the Odessa airport by Metropolitan Sergiy of Odessa and Kherson with staff members of the Odessa Diocesan Administration and teachers of the Odessa Theological Seminary. Before the opening of the session, the guests had an opportunity to acquaint themselves with the history, life and activities of the Odessa Theological Seminary, the Monastery of the Dormition and see the sights of the hero-city itself.

In the morning of September 14, the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, led a moleben in the assembly hall before the formal opening of the session.

The participants were addressed by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations of the Moscow Patriarchate, who read the message from His Holiness Patriarchermen of Moscow and All Russia (see above). In his speech Vladyka Filaret said: "Your meeting is a special one, because it is being held on the 10th anniversary of the Anglican-Orthodox dialogue....

As is known, over the past decade much has been done by the Anglican

and Orthodox sides to promote a multilateral dialogue.

"In 1973, after appropriate preparations on both sides, the meeting of the inter-Orthodox and inter-Anglican theological commissions, the first meeting of the Joint Orthodox-Anglican Doctrinal Commission, took place in Oxford. This marked a new stage in Anglican-Orthodox relations and constituted a confident step forward in conducting ecclesiastical dialogue.

"I deem it necessary to note the coordinated Moscow statement of the Joint Orthodox-Anglican Doctrinal Commission adopted in 1976.

"Through God's mercy and the good will of the two sides, as a result of their mutual understanding and unwavering desire to progress towards unity commanded by God and broken by man's sin, the Anglican-Orthodox dialogue continues."

Metropolitan Filaret said in conclusion: "May the Lord, glorified in the Trinity—the Father, the Son, and the Holy Spirit—be your Helper in fulfilling the ecclesiastical obedience placed upon you at this meeting and also in your future efforts in restoring unity in the fold of the *one shepherd* (Jn. 10. 16)."

The session was then addressed by Metropolitan Sergiy of Odessa and Kherson, who said: "This meeting, without a doubt, will be a valuable contribution to the cause of uniting all men, of establishing and consolidating peace on Earth."

Then speeches were made by the co-chairmen, Archbishop Methodius and Bishop Henry Hill; the latter read the message from the Primate of the Church of England, Archbishop of Canterbury Dr. Robert Runcie.

The session proceeded in three sub-commissions: Primacy in the Church, Witness, Evangelism and Service; Participation in the Grace of the Holy Spirit; Tradition as the Instrument of the Holy Spirit in Liturgy.

The work in the sub-commissions included the hearing of reports, followed by discussions and formulating appropriate recommendations.

Each sub-commission produced coordinated statements on its themes which were submitted to the plenary sessions.

These took place on September 16 in the evening and on the following day, with debates on the statements by the sub-commissions. The participants discussed and adopted a communique as the final document of the session of the Joint Orthodox-Anglican Doctrinal Commission.

During the session its participants attended divine services in the Dormition Church of the Dormition Monastery and the seminary's St. Andrew Church in which the Anglican participants held their services.

On Saturday evening, September 17, the participants attended All-Night Vigil in the Dormition Church of the Dormition Monastery which was led by Archbishop Methodius of Thyateira and Great Britain.

On Sunday, September 18, they attended Divine Liturgy in the Odessa Dormition Cathedral Church which was also led by Archbishop Methodius. After the service, the guests were greeted by Metropolitan Sergiy of Odessa and Kherson. Archbishop Methodius and Bishop Henry Hill spoke in response.

Later in the day, Metropolitan Sergiy gave a reception in honour of his guests. In his speech at the function Vldyka Sergiy said: "One wants to believe that the present meeting, through God's mercy, will become an important landmark on the road of strengthening even more the mutual understanding and cooperation between the Anglican and Orthodox Churches, of further activation of their common service to pan-Christian unity".

In his response, Archbishop Methodius said: "I shall not be wrong in saying that the work of our commission in Odessa has been the most successful in the history of the Anglican-Orthodox dialogue."

Bishop Henry Hill said in his speech that the Anglicans were convinced that the sessions were more than a good conference, that it was a truly brotherly conference.

The session participants attended a press conference on one of the days.

They left Odessa for Moscow on September 19 and 20.

Hegumen TIKHON, Secretary of the OTS Board

Ecumenism in 1945-1961, and the Entry of the Russian Orthodox Church into the World Council of Churches

"In the first postwar years the ecumenical movement gradually began to develop anew, focussing more deeply on problems of practical life, chiefly on world peace and security.... During the war and right after it, the question of a real contribution by Christianity to the cause of peace and security, to the preservation of the peace won at such a very dear price, became particularly topical" (Report by the Executive Secretary of the Department of External Church Relations, Dr. A. S. Buevsky, entitled "The WCC Commission of the Churches on International Affairs". Moscow, 1982, manuscript in the DECR archives).

Confessional differences notwithstanding, unity and cooperation in safeguarding peace came to be vital for the Christian Churches in affirming the truth of Christianity as the religion of love and peace (Rom. 14. 19).

In his Appeal to the Primates of All the Orthodox Autocephalous Churches dated March 3, 1950, His Holiness Patriarch Aleksiy of Moscow and All Russia writes: "...We, archpastors, must seek for our reasonable flock peaceful pastures above all so as to lead it safely to the Kingdom of God" [Patriarch Aleksiy. *Sermons, Speeches, Messages, Appeals, Articles*. Moscow, 1954, Vol. II, p. 138].

Heroic trials fell to the lot of the Soviet people during the Great Patriotic War. Rising to the defence of the Motherland, the Orthodox faithful shared these trials with the entire Soviet nation. During the war years they went "through the experience of extremely close, fraternal cooperation with people of a different upbringing, of other religious or ideological convictions," and felt a natural need and thirst to pray for them, for any

an soul "in need of God's mercy and aid" [1, p. 60]. There was practical ecumenism in the lives of the broad masses of the faithful during those years.

Taking into account actual spiritual needs, His Holiness Patriarch Sergiy of Moscow and All Russia gave his blessing to the performance of funeral services and the offering of prayers for the fallen non-Orthodox Christians in Orthodox churches. He personally took part in compiling a special order of service for this purpose, which differed relatively little from the service for burying the Orthodox [1, p. 60].

The patriotic stand taken by the Russian Orthodox Church at the very outset of the Great Patriotic War did much to normalize her relations with the Soviet Government. After the historic meeting on September 4, 1943, of the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, Metropolitan Aleksey of Leningrad and Novgorod, and Metropolitan Nikolai of Kiev and Galich in the Kremlin with the Chairman of the USSR Council of People's Commissars, J. V. Stalin, the possibility emerged of convening a Council of Bishops of the Russian Orthodox Church to elect the Patriarch of Moscow and All Russia.

The council was held in Moscow on September 8, 1943.

On September 20 of that year, the newly elected Patriarch, His Holiness Sergiy, together with Metropolitan Aleksey of Leningrad and Novgorod received in Moscow representatives of the Church of England headed by Dr. Cyril Garbett, Archbishop of York. The Orthodox Church thus resumed direct relations with European Churches. Archbishop Dr. Cyril Garbett helped the World Council of Churches in its process of Formation to enter into contact with the Moscow Patriarchate; an accord was reached on continuing these contacts after World War II. This circumstance was largely furthered by the fact that the Soviet Union and Great Britain, as well as the majority of the countries represented in the WCC leadership, were allies in the war against Nazi Germany.

In June 1945, a delegation of the

Russian Orthodox Church headed by Metropolitan Nikolai of Krutitsy and Kolomna paid a return visit to Great Britain, Metropolitan Nikolai conveyed to Dr. William Temple, Archbishop of Canterbury, the letter from the newly elected Patriarch Aleksey of Moscow and All Russia which said among other things that the common victory over fascism had taken on sacred importance of defending the Christian principles of civilization from barbarism. The Head of the Church of England called this visit "a historic moment in the cause of strengthening still further the friendship of both nations." During the visit Metropolitan Nikolai met and had talks with Dr. Visser't Hooft, an eminent ecumenical figure. Earlier, in February 1945, Metropolitan Germanos of Thyateira (Constantinople Patriarchate), one of the vice-chairmen of the Provisional Committee of the World Council of Churches, had attended the enthronization of His Holiness Patriarch Aleksey in Moscow. "On the basis of these talks," Dr. W. A. Visser't Hooft wrote to Protopresbyter Stefan Tsankov in Bulgaria on September 13, 1945, "I received the impression that we must give the Russian Church time to get acquainted with the World Council and that we must also give the Western Churches time to understand the position of the Russian Church".

On the pages of *The Journal of the Moscow Patriarchate*, whose publication was resumed in September 1943, articles began to appear regularly which dealt with the struggle for peace and with the problem of Christian unity in this struggle. A special feature was introduced in the journal several years later—"Oikoumene". Ever since then *The Journal of the Moscow Patriarchate* has invariably noted "instances of ecumenical communion between Christian confessions in our country, especially examples of fruitful cooperation in the field of practical Christian activities, in the task of reconciling mankind on the basis of love and social justice" [*JMP*, 1973, No. 10, pp. 12-13].

Surveying the Russian Orthodox Church's path to the World Council of Churches in retrospect, His Holi-

ness Patriarch Pimen noted in his paper "The Orthodox View on Modern Ecumenism", read at the University of Joensuu, Finland, in May 1974: "It was an extremely difficult road, one which was complicated and fraught with vacillations between a sincere desire for brotherly relations and full unity with our brothers outside the Orthodox Church and our traditional fidelity to the ecclesiological views of the Early Undivided Church of the era of the Seven Ecumenical Councils based on the nature and essence of the One, Holy, Catholic and Apostolic Church and the canonical forms and accepted practices of Church unity and communion" [2; p. 322; *JMP*, 1974, No. 8, p. 18]. The complications caused by the pronounced pro-Western political and social orientation of the World Council of Churches in the latter half of the 1940s, which began at a critical period of the cold war, forced the Consultation of Primates and Representatives of the Autocephalous Orthodox Churches, convened in Moscow in July 1948, to take a negative and temporizing stand regarding the entry of their Churches into the World Council of Churches [*ibid.*]. True to her duty of serving the cause of peace and her country, the Russian Orthodox Church rightly wished to see the World Council of Churches as an "objective and effective forum" in which all the Christian Churches could meet and hold dialogue in their efforts to restore Church unity and at the same time to cooperate in the service to the cause of peace, social justice and the brotherhood of all nations. Each of these aims is important to the Russian Church, and all of them are interconnected and contingent upon one another, His Holiness Patriarch Pimen noted further on in his paper. Naturally, the World Council of Churches must seek first of all doctrinal unity, but under no circumstances should it neglect or contradict its mission of peace, or the Christian ideals of brotherhood and justice in so doing. The Moscow Consultation of 1948 noted that it was only under such a condition that the World Council of Churches could avoid one-sidedness in its work.

"In this respect... our Church was right," His Holiness Patriarch Pimen emphasized. "Indeed, this fact was confirmed by the subsequent evolution of the WCC, which took a positive turn towards achieving a more objective balancing of all the different sides of its activities and orientation. This positive evolution, together with the gradual collapse of the cold war and the triumph of peaceful coexistence made it possible for our Church to join the WCC and thereby enter a new modern era of participation in the ecumenical movement" [2, p. 322; *JMP*, 1974, No. 8, p. 19].

We shall dwell on the specific milestones in this evolution, examining it simultaneously and in connection with the deepening of the ecumenical involvement of the Russian Orthodox Church in the postwar decades.

* * *

During the primacy of His Holiness Patriarch Aleksiy (1945-1970), the Russian Orthodox Church's contact with non-Orthodox Churches greatly expanded and deepened. During his trips to the East and the Balkans in 1945 and 1958, His Holiness Patriarch Aleksiy himself met and spoke with leaders of non-Orthodox Churches who invariably regarded the Primate of the Russian Church with deep respect.

In May-June 1945, the Head of the Russian Orthodox Church, accompanied by Metropolitan Nikolai (Yarushevich) of Krutitsy and Kolomna and other officials made a historic pilgrimage to the Holy Land, Egypt, Lebanon and Syria. In June of the same year, Metropolitan Nikolai visited England, and in August-September France. His meetings and speeches in London and Paris not only promoted the return of many Russian Orthodox émigrés to the bosom of the Mother Church, but also served the cause of pan-Christian unity.

In Paris, Metropolitan Nikolai met Lev Zander, a prominent ecumenical figure and professor at the St. Sergius Theological Institute, who spoke about the different aspects of the ecumenical movement: spiritual, religious, international (friendship among the Churches) and educational. "It is our hope," Prof. Zander told Metropolitan

Nikolai, "That the Russian Church, in the person of the Moscow Patriarchate, will take upon herself the mission which we have been conducting for her in the past 20 years."

By a decision of Patriarch Aleksiy and the Holy Synod, the Department of External Church Relations (DECR) was formed under the Holy Synod on April 4, 1946, and headed by Metropolitan Nikolai (Yarushevich) of Krutitsy and Kolomna. The DECR was vested with the duties of maintaining contacts between the Russian Orthodox Church and the Orthodox, and non-Orthodox Churches and religious associations. Owing to the successful efforts of the DECR, the bilateral ties of the Moscow Patriarchate considerably broadened and consolidated. This circumstance played an important role in forging the Russian Orthodox Church's ecumenical links before her official entry into the World Council of Churches.

On April 23, 1946, the Provisional Committee of the World Council of Churches in Process of Formation which was chaired by the Archbishop of Canterbury Dr. William Temple, sent His Holiness Patriarch Aleksiy an official invitation to send a delegation of the Russian Orthodox Church to an ecumenical meeting in Prague, Oslo or Geneva to study the work of the WCC. In his reply cabled on July 30, 1946, Metropolitan Nikolai stated that His Holiness Patriarch Aleksiy accepted the invitation. The WCC Administrative Council designated seven of its representatives to this meeting [Dr. George Bell, Bishop of Chichester (England); Bishop Arne Fjellbu (Norway); Prof. Leonard Hodgson (England); Dr. Douglas Horton (USA); Prof. Josef Hromadka (Czechoslovakia); Paul Anderson (USA), and Dr. Visser't Hooft (Geneva)].

For various reasons (the main one being the ill-starred Fulton Speech of Churchill in 1946, which launched the

cold war) this meeting did not take place, but contacts between the WCC and the Russian Orthodox Church continued. Mutual interest in them and in a possible rapprochement in the future were evidenced in the correspondence of Metropolitan Nikolai and Dr. Visser't Hooft in 1946-1948.

During that period the Russian Orthodox Church applied much effort to restore and maintain contacts with the Ancient Oriental (non-Chalcedonian) Churches—the Armenian, Coptic, Ethiopian, Syrian and Malankarite.

With the blessing of His Holiness Patriarch Aleksiy, the Russian Orthodox Church advanced an initiative for a fraternal appeal to all non-Chalcedonian Churches, which was adopted at the above-mentioned Moscow Conference of 1948.

The Russian Church is bound by ties of traditional friendship with the Armenian Apostolic Church, whose spiritual centre, Holy Echmiadzin, is situated within the bounds of this country. Their Holinesses Supreme Patriarchs-Catholicoses of All Armenians Georg VI and later Vazgen I and Their Holinesses Patriarchs Aleksiy and now Pimen of Moscow and All Russia repeatedly gave witness to the feeling of fraternal love and the need for joint labour for the benefit of the Christian Church and for the triumph of lasting and just peace among nations. During his visit to Echmiadzin in August 1950, His Holiness Patriarch Aleksiy said: "The Russian Orthodox Church invariably extends her love in Christ to the Armenian Church. It is our sacred duty to strengthen this fraternal communion further, despite certain differences in dogma and rite, and to pool efforts for the sake of the peace bequeathed to us by Christ, to serve the cause of peace and the brotherhood of peoples, and the happiness of all mankind" [Patriarch Aleksiy. *Op. cit.*, Vol. II, p. 162].

Hegumen TIKHON, V. NIKITIN

(To be continued)



Nearly one thousand parishioners of the German Evangelical Lutheran community of Alma-Ata gathered in their prayerhouse on January 15, 1984, on the occasion of ordination of a new pastor. The ordination was led by the Superintendent of the Evangelical Lutheran Church of Latvia (Riga), the Most Rev. Harald Kalnyn, who is the administrator of all the 350 German Evangelical Lutheran communities in the Soviet Union. On the photo: Superintendent Harald Kalnyn ordaining Adolf Ortlib pastor to serve in the Alma-Ata community



Superintendent Harald Kalnyn preaching a sermon in the prayerhouse in the village of Malovodnoe, Alma-Ata Region, on January 17, 1984. There are over one hundred German Evangelical Lutheran communities in the Kazakh SSR.

THEOLOGY

Pastoral Didactics of the Holy Apostle and Evangelist St. John the Divine

The Gospel According to St. John has invariably drawn the attention of Orthodox biblicists preaching from the church ambo and working in the scholarly isolation of academic departments. In their researches they proceed chiefly from the Early Church Tradition which says that

(a) the fourth canonical Gospel belongs to John the son of Zebedee, Christ's beloved disciple, an eyewitness of and participant in many Gospel events, who died at a ripe old age in Ephesus, Asia Minor, later than all the other Apostles—the eyewitnesses of the public ministry of Jesus Christ;

(b) the fourth canonical Gospel belongs to the late Apostolic Age. According to Tradition, it was written by St. John at the request of the disciples, to supplement the apostolic narratives written earlier. Synoptic research and collation of the Four Gospels fully corroborate this Tradition;

(c) the lofty title of "theologian" given to the Holy Apostle John, "the seer of ineffable revelations", has placed him since the earliest days among the especially grace-endowed saints. His blissful death is shrouded in pious tradition concerning his unusual dormition and burial, and about his special participation in the ultimate destiny of the world. His importance in the Apostolic Church as a pastor is revealed in a work, which has lost none of its scholarly and theological value to this day, by the outstanding Russian theologian, Archpriest, Aleksandr Vasilievich Gorsky (1812-1875), Rector

of the Moscow Theological Academy, entitled: "A History of the Gospels and the Apostolic Church". Specifically, Archpriest Aleksandr Gorsky reveals the great significance of the Holy Apostle John in the establishment of Apostolic Tradition and in the compilation of the New Testament Canon.

The majority of Orthodox bibliological research concerns itself with an exegesis of Holy Scripture and an interpretation of the truths of the Revelation. In the works devoted to the writings of St. John the Divine, the personality of John, Christ's beloved disciple, invariably becomes of secondary importance; whereas it is through the personality of St. John the Divine and his special pastoral experience that many extremely important principles and aspects of his Good News are revealed.

The purpose of the present essay is not to present an exegetical analysis of the Gospel According to St. John, but to ascertain the didactical principles governing the pastoral experience of the Holy Apostle, which imparts to his Gospel cogency and power, and profound psychologism that has brought ever new generations of people to the Faith for two millennia.

Indubitably, the Gifts of Grace of the Holy Spirit bestowed on Pentecost, which have reminded (Jn. 14, 26) Christ's disciples of His words that were to be preached and recorded, did not exclude the personal influence of the Apostles on the character of their Good News. This is most definitively manifested in each of the 27 Books of the New Testament. Sidestepping the purely personal qualities of John's character, his temperament (*the son of thunder*—Mk. 3, 17), his devotion and

Speech made by Archbishop Pitirim of Volokolamsk on November 22, 1983, at a ceremony of awarding him the degree of Doctor of Theology *honoris causa* by the Orthodox Theological Faculty in Prešov.

capability for ministry, revealed in full measure by the Cross of the Teacher, let us dwell on that which most closely applied to his pastoral ministry in the Christian community of Ephesus.

The General Epistles of the Apostle John most vividly show his relations with the communities of the Ephesian Church in Asia Minor. In them he calls himself *the elder* (Gk. *presbyteros*—2 Jn. 1; 3 Jn. 1). He repeatedly addresses his readers as *my little children* and *beloved*. Expressions of love and joy addressed to his disciples, filled with heartfelt warmth, constitute one of the most characteristic traits of his Epistles. The relations between him and the community are based on mutual love and fatherly concern of *the elder* for his children: *I have no greater joy than to hear that my children walk in truth* (3 Jn. 4). The First Epistle General of John the Apostle is of key importance in this respect. It can be considered as an extensive prologue of sorts to the Gospel.

The peculiarity of the Gospel of St. John is determined by the fact that it is the living testimony of an eyewitness *from the beginning* (1 Jn. 1. 1), which was especially important when other witnesses of the Word were gone and *many deceivers... entered into the world* (2 Jn. 7). The word "witness" (*martyria*) becomes central in his writings. His Gospel, the First Epistle and, to a lesser extent, the Revelation are filled with it. It should be pointed out here that personal witness to the Truth is the main content of the term.

St. John gives a very emotional account of what he experiences personally; he provides lively descriptions (of Judas—Jn. 12. 6; 13. 27), and adduces dialogues (e. g., Christ's dialogue with the Apostle Philip about the need to feed the people in the desert—Jn. 6. 5). He reports the words of the participants in the events in direct rather than indirect speech, or, as a witness, provides personal commentary. *But though he had done so many miracles before them, yet they believed not on him* (Jn. 12. 37 and elsewhere).

By the example of specific individuals St. John the Evangelist shows

how faith is manifested in men: how it matured in the man who *was blind from his birth* in the Gospel or was not revealed in the paralytic who was healed *by the sheep market pool*, or how the disciples who had heard Jesus Christ's sermon on the Bread of Life left Him. Some accepted the Good News, others did not. The distinctive features of the Gospel According to St. John are also defined by the didactic approach of the Holy Apostle to sermons, and by manifestations of his personal leadership as an elder: he was not only a proclaimer of the Good News or a preacher, but a teacher, who patiently and persistently built up the Christian community.

The image of the evangelist-narrator of the inspired witness, is so vivid that the listener or reader, having experienced his spiritual impact on himself, cannot remain indifferent to the Gospel of one who burns so with the fire of love for men whom he wants to lead to salvation. How characteristic of the Lord's beloved disciple is his reproach to the indifferent: *I would thou wert cold or hot* (Rev. 3. 15).

The Evangelist John primarily speaks of the preaching of Christ in Judaea and on the road between Galilee and Judaea. Formally he supplements the narrative scheme of the Synoptics. But in fact it is more than this. The Synoptics set forth events in chronological order, be it the apologetic exposition of Matthew or an exultant confession of Mark from the words of Peter or, as in the soteriological conception of the Apostle Paul, a thorough research into the whole *from the very first* of the Apostle Luke (Lk. 1. 3). The Evangelist John uses a completely different scheme. His Gospel consists of a number of independent complete narratives, structurally identical and bound together by a single idea.

The Apostle John takes a fact as a thesis, outlines an antithesis, makes what is known in the language of literary criticism, a dramatic opening leading up to a crisis situation, develops the subject, makes an inference and gives the principal speech of Jesus Christ proceeding from the cited fact and revealing the basic idea in which

he essence of the New Testament teaching is set forth.

Selecting vivid events, the Apostle singles out among them the most important and essential, which serve as milestones or fundamental steps in the cognition of the Truth. The other subjects he cites serve to confirm the former or supplement them. The Word of our Lord Jesus Christ witnesses that He is the Son of God, and that He was sent into the world; testifies to His Mission, to His Essence—the Bread of Life, the Light of the World, the Fount of Living Water. The revelation of the Lord is based on His promise to abolish Death and grant Eternal Life.

The inductive method, which the Evangelist uses, shows that he was an experienced pedagogue, the mentor of the first Christian community chosen by him to be established in Asia Minor. He was above all a pastor and father, a teacher constantly in the community, the guardian of the Faith of the Ephesian Christians. It is on these principles of pastoral admonition in the Faith that the Holy Apostle and Evangelist John the Divine wrote the new Gospel narrative which differs from the others.

Let us recall the final words of the Gospel According to St. John: *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written* (Jn. 21. 25). Let us pose the question: Why did not St. John the Divine, while being definitely aware of his great responsibility to the Ephesian community and future generations of Christians, and certainly realizing that he was the last witness of the acts of Christ, feel the need to speak only of fresh aspects of His mission, only of new, previously unknown facts from the life of his Divine Teacher, but considered it necessary to repeat that which was already known from the Synoptic Gospels? First of all, of course, because he assessed highly the spiritual import of the events described prior to him by the other Apostles; secondly, he realized the importance of his conceptual or accentological sup-

plements for education in the Christian Faith, and, as a pedagogue, knew that the already known and recognized in the new made more profound its perception.

Typical in this sense is the narrative about the feeding of five thousand people with five loaves of bread. The evangelist Matthew (14. 14-21) says that when the Lord saw the multitude of tired people He did not want to let them go away hungry. He instructed His disciples to feed them, and the disciples brought Him five loaves of bread and two fish. Jesus Christ blessed what had been brought, and all ate their full. The Evangelist Mark (6. 34-44) clarifies that the multitude was made to sit on green grass in rows of 50 and 100: The Lord saw to it that the people had their meal in a convenient place and not seated on rocks. The Evangelist Luke (9. 12) says that the Lord ordered the people to be seated in rows of 50. At the end of the meal the 12 disciples picked up 12 baskets of leftovers. Here all three Evangelists conclude their narrative, i. e., they carefully cover the details of the miracle wrought—the generous feeding by God.

The Evangelist John (6. 2-13) goes further. He recalls a specific event, which has become part of Christian history, not only to inform his disciples of miracles worked by the Lord and to amplify, like his predecessors, certain details of an event, but also in connection with the teaching of Jesus Christ on the Bread of Life (Jn. 6. 48-58), set forth in His sermon to the people with which John concludes his narrative of the miracle. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life...* (Jn. 6. 27); *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world* (Jn. 6. 51).

By the inductive method, by developing the story from the simple to the complex, from the individual to the general, calling to mind a known event in a new exposition, the Evangelist fostered the faith of his disciples

and prepared them to perceive the spiritual significance and importance of what the Lord had accomplished.

Also typical is the fact that the Evangelist John adduces the question put by Christ to His disciple, Philip, while the people were still approaching Him (Jn. 6. 5-6). The Evangelist John repeatedly uses the "leading question" method.

The distinctive features of St. John's narrative are such that they enable him to address his Gospel to all men. The inner logic of the events, the conceptual justification of the compositional structures, impartiality based on extreme sincerity, personal conviction and lack of bias, and psychologism engendered by profound spiritual penetration into the souls of the participants in the events described help the Holy Apostle John to recreate vivid pictures which strengthen faith in those who have come to believe and force to ponder those who have not yet come to believe. Not only the Divine Mysteries of Eternity, but also the mystery of edifying sermons, which should lead to salvation, are revealed to the Lord's beloved disciple.

Let us turn to an example which characterizes the Evangelist John as a brilliant pedagogue, as we would say today.

Accompanied by his disciples on a Sabbath day, Christ met on the road a man who was blind from birth (Jn. 9. 1-14).

Jesus made *clay* and *anointed* the eyes of the blind man, and told him to go *wash in the pool of Siloam*. The man who was blind returned seeing. But was it really he? Could it be his twin there before us? Perhaps this seeing man only looks like the blind man? (9. 8) It is difficult to believe in miracles, and if there is no faith, assurances are necessary. St. John foresaw our spiritual paucity, our weakness, so he does not overlook the importance of witnesses for future generations, *neighbours*, i. e., men who knew the outward appearance of the healed man: *Some said, This is he... but he said, I am he*, relating again and again what had happened to him (9. 9).

St. John, however, knew that even these witnesses could be considered in-

sufficient. He continues his story: The erstwhile blind man was taken to the Pharisees. The healed man told them too, about the miracle which had happened to him. Let us examine the content of what the Pharisees said at the questioning of the erstwhile blind man: *This man is not of God because he keepeth not the sabbath day...; how can a man that is a sinner do such miracles?*

Of the multitude of questions undoubtedly put to the healed man, St. John chooses and gives two diametrically opposite: their solution, with logical irreversibility, will remove all others. The narrative that follows is aimed at ascertaining the Truth.

There was discord among the Jews. The healed man again bore witness to them and to us. He realized how important was his testimony before the Pharisees and for the first time called the One Who had healed him *a prophet* (9. 17).

The Pharisees were in a state of confusion. They summoned the parents of the healed man to give answer. The parents, having acknowledged the fact of the healing, avoided a moral evaluation of the event, because they feared vengeance from the officials of the Synagogue.

The erstwhile blind man was summoned a second time for questioning. The Pharisees no longer confined themselves to the question *how he had received his sight*, but tried to influence his answer. It would be more correct to say that they were formulating the answer they wanted to hear, saying to the man being questioned: *Give God the praise: we know that this man is a sinner*. In this manner they wanted to impress upon the man with the recovered sight that discrediting the One Who had healed him was pleasing unto God.

It looked as though the Pharisees' onslaught had broken the will of the healed man. He was no longer able to repeat: *He is a prophet*, however, he found courage in himself to say: *Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see*. He left the final decision of the question to the judges. But the Pharisees would not give up

They again asked him: *What did he to thee? how opened he thine eyes?*

But quite suddenly a great change took place in the soul of the healed man. He not only gained his sight, but came to believe in the Divine origin of the miraculous aid extended to him. He spoke boldly and ironically to the Pharisees: *Wherefore would ye hear again? will ye also be his disciples?* (Jn. 9. 27).

Another miracle was wrought! The Pharisees forced the healed man to reflect involuntarily on the nature of the miracle that had happened to him and to find the only correct answer. *Will ye also be his disciples?* What is this if not a profession of faith in the Divine Teacher Who had healed him? There was the healed man professing his faith openly and preaching the truth to the enemies of the Lord. *Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.* (Jn. 9. 2-33).

The Pharisees then banished the erstwhile blind man who had received spiritual light as well as sight. Jesus sought him out to strengthen in him the faith he had acquired. With determination and resolve, the man healed by Him gratefully and fervently professed faith in Jesus Christ as the Son of God, and worshipped the One Whom he acknowledged as his Teacher.

...This narrative by the Evangelist John will sow seeds of faith in those to whom Divine Grace is drawing nigh. While those who are already illumined will be strengthened in their faith. And let those who doubt or do not believe ask themselves along with the Pharisees (whose words the Evangelist quotes in conclusion): *Are we blind also?* (9. 40).

Having told about the healing of the man born blind and thus prepared his disciples to perceive Divine Revelation more fully, St. John adduces the principal speech of the Lord Jesus Christ in which the Saviour condemns the spiritually blind, and then bears witness of Himself as the Good Shepherd of the sheepfold, whose Master is the Father, and of His flock and of those who reject Him (10. 1-30).

The Evangelist John concludes his narrative with two testimonies by believing disciples, His followers, each of which strengthens Faith. *All things that John [the Baptist] spake of this man were true* (10. 41), and *many believed on him there* (10. 42).

Endings of this kind are typical of the Gospel According to St. John. The Holy Evangelist usually concludes his narratives with testimonies of the people, the disciples and his own. In the context of our theme it is important to note that in the final chapter of the Gospel an analogous testimony comes from St. John's disciple, who wrote down the Good News of his God-inspired elder and stated: *And we know that his testimony is true* (Jn. 21. 24). This postscript by his disciple is the best proof of the effectiveness and fruitfulness of apostolic sermons, for the disciple testifies to his profound faith both in the truth of the Divine Revelation and in the truth of the elder's witness. And this is the best reward for the teacher.

All the narratives of the Evangelist John are structured according to the aforementioned pattern and focus on the theme of acquiring faith in the Divine dignity of Jesus Christ or its non-acceptance and rejection.

The subject of the healing of the man born blind most fully encompasses all the elements of the instructive text of St. John the Divine. In other subjects one or other elements may be left out, but then the Evangelist reverts back to something already mentioned so as to reveal to his disciples the process of the spiritual rebirth of the one acquiring faith. I shall cite as an example the discourse of Jesus Christ with Nicodemus, which has no continuation, but St. John considers it necessary to mention Nicodemus's name again twice (7. 51 and 19. 39) in order to show that Nicodemus became a disciple of the Lord and remained faithful to His Word even after His Crucifixion and burial.

The Gospel According to St. John is a didactical model of scripture, the most important aim of which is to teach and admonish in the Faith. The diverse living and figurative examples St. John the Divine gives in his Gos-

pel are subordinate to a single goal, content and method. He uses the technique of recognizing the known in the new, thus drawing attention to the new; he closes each narrative with a deduction and elevates an attentive and responsive listener to new heights in Divine Revelation. He teaches by citing examples of instantaneous birth and profession of faith (Nathanael, the Samaritan Woman, Peter), its gradual maturing (Nicodemus, the Blind Man, Thomas), and teaches by giving examples of stubborn people (some of the Pharisees) and of those who would not accept the teaching of Christ (Pharisees, Judas).

The Gospel concludes with the parting talk of the Lord Jesus Christ with His disciples and His prayer in the Garden of Gethsemane to His Heavenly Father, in which the Teacher's pastoral love is manifested with extraordinary power. It is typical that during the Lord's parting talk, His disciples note that their Teacher is speaking to them openly, without resorting to parables. The Lord confirms this: *Now ye are clean through the word* (Jn. 15. 3). Jesus Christ Himself thus bears witness that the sublime truths of the Revelation about the Spirit Who is the Comforter, about the Heavenly Father, about the unity of all in Christ, about the Vine and the branches He unfolds only to disciples who have already been trained. The Evangelist John did the same in writing his Gospel. For this reason we may rightly conclude that the Lord Jesus Christ Himself is the Founder of the Gospel didactics.

The pedagogical experience of St. John the Divine lies in the foundation of ecclesiastical teaching and pastoral guardianship. Church wisdom founded on the Gospels created the Rule for the cycle of liturgical readings. As is known, the cycle of liturgical readings begins with Easter. The Prologue of the Gospel According to St. John is read at Liturgy on Easter Sunday. This Gospel is read up to Pentecost, after which we proceed to lessons from the Gospel According to St. Matthew. Typical are the choice of texts from the Gospel According to St. John and the names given to Sundays after Easter.

First Sunday. The Radiant Resurrection of Christ. Prologue from the Gos-

pel According to St. John. Themes of this lesson; faith, witness.

Second Sunday. Antipascha Lesson on St. Thomas. The witness of the disciples. Thomas' unbelief and belief mentioned in the canticle.

Third Sunday. Of the Holy Myrrhophores—the first witnesses of the Resurrection of Christ, the first to hear the glad tidings and to believe in the Risen Lord Jesus Christ.

Fourth Sunday. Of the Paralytic: the miracle of the healing, conflict between those who believed and those who were stubborn in their unbelief; the sermon of our Lord Jesus Christ on His Sonship to God.

Fifth Sunday. Of the Samaritan Woman. Testimony of the Samaritan Woman, her belief in Jesus Christ, the maturing of faith in her, the Samaritan town which came to believe.

Sixth Sunday. Of the Blind Man. Dramatic narrative about the gradual maturing of faith in the man born blind who was healed.

Seventh Sunday after Easter. Of the Holy Fathers of the First Ecumenical Council, who compiled the Nicene Creed, which subsequently came into ecclesiastical use in the wording of the Second Ecumenical Council as the Niceno-Constantinopolitan Creed.

And finally, the conclusion of this period—Pentecost, the Descent of the Holy Spirit upon the Apostles, which served to spread the faith to all corners of the Earth.

The second cycle of liturgical readings from Holy Scripture is the Gospel According to St. Matthew, in which, as is known, the teaching on the Kingdom of God is set forth in particular detail.

When making the Rule for divine services, the Church initially allowed the president of an ecclesiastical assembly a wide choice in selecting the most didactic lessons at his own discretion. Gradually the lessons chosen became fixed and a cycle of them was formed. The selection of versions and various schemes was particularly influenced by the scheme chosen by the Evangelist St. John the Divine, who founded it on the idea of faith gradually maturing in a man and leading to the establishment of the Kingdom of God.

LITURGICAL PRACTICE

The Sacrament of Baptism

The Blessing of the Water

Having donned the white epitrachelion, the pimanikia, and phelonion, symbolizing new life brought down to Earth by the Son of God, the Saviour of the World, the priest, according to the instructions in the Euchologion, begins to cense the font, and all the participants in the sacrament standing with lighted candles.

The font with the water should be placed in the centre of the church. Three candles¹ are lit in the brim of the font and a small table is placed to the left of it. On the table are placed the Cross, the Gospel and a small box with requisites for Baptism. The godparents with the infant stand before the font, facing it and behind the priest².

The censuring, according to St. Simeon of Thessalonica, reveals to men the fragrance and holiness of the Spirit, while the light of the candles indicates to the spiritual joy at the enlightenment of the one baptized in the Sacrament and at his transition from darkness to light, for he becomes the son of Light³. Returning the censurer, the priest worships God and begins the blessing of the water with the solemn ecphonesis: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and forever and world without end."

All present respond: "Amen."

From that moment the one being baptized becomes a participant in the Kingdom of God's life, the focus of which in the Church is the Eucharist — the Sacrament of Communion in the Body and Blood of Christ. Admission into the *meat indeed and drink indeed* (Jn. 6. 55) is the natural part of life of one *born of water and of the Spirit*. The historical link between baptism and Divine Liturgy is witnessed by the opening ecphonesis in the order of service, which proclaims the coming of the Kingdom of the Holy Trinity⁴. The life of this Kingdom gives its participants the sacramental treasure of salvation which is in the Sacrament.

The priest intones the opening ecphonesis blessing the water of the baptismal font. He bears witness that the element of Baptism — water — must get into contact with the grace-filled essence of the Kingdom of Heaven. As once Jesus Christ entered the waters of the Jordan to be baptized and sanctified them so now the water must be sanctified by the descent of the Holy Spirit upon it for the sake of the redemptive sacrifice of Christ for the sins of men. In the sacrament of Baptism, through the power of God, the water becomes the medium by which the one being baptized unites with God and receives the possibility of living with Christ in God.

The Church communicates the baptized one

in Death and Resurrection of Christ through immersion in the blessed water of the font and calls on all those present to become imbued with the spiritual mood of the first disciples of Christ who lived in the expectation that *all things shall be subdued unto God* (1 Cor. 15. 24-28) and the Kingdom of His love. The deacon also calls those present to this through the entreaties of the Great Ektene.

"In peace let us pray to the Lord.

"For peace from on high, and for the salvation of our souls, ...

"For the peace of the whole world, for the good estate of the Holy Churches of God, for the union of all, ...

"For this holy house, and for them that with faith, reverence, and godly fear enter therein, ...

"For our Patriarch..., for our Archbishop..., for the honourable order of priesthood, for the diaconate which is in Christ, for the whole clergy and people, ...

"For this city and for all cities and countries, ..."

The Holy Church is concerned with the spiritual transformation of creature life, giving it new, grace-filled properties with the blessing of God. This also refers to the baptismal water. Therefore in the order of service we hear such entreaties of the ektene as the following:

"That this water may be sanctified, ...

"That there may be sent down into it the grace of redemption, the blessing of Jordan, ...

"That there may come upon this water the purifying operation of the super-substantial Trinity, ...

"That we may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit, ...

"That this water may prove effectual unto the averting of every snare of enemies, both visible and invisible, ...

"That he (she) who is baptized therein may be made worthy of the kingdom incorruptible, ..."

To each entreaty the priest (or deacon) adds: "Let us pray to the Lord". Then the attention of the worshippers turns to the one being baptized.

"For him (her) who is now come into holy Baptism, and for his (her) salvation, ...

"That he (she) may prove himself (herself) a child of the light, and an heir of eternal good things, ...

"That he (she) may be a member and partaker of the death and resurrection of Christ our God, ...

"That he (she) may preserve his baptismal garment and the earnest of the Spirit pure and undefiled unto the dread Day of Christ our God, ...

"That this water may be to him (her) a laver of regeneration, unto the remission of sins, and a garment of incorruption..."

"That the Lord God will hearken unto the voice of our petition..."

"That he will deliver him (her) and us from all tribulation, wrath, and necessity..."

The priest adds to each entreaty: "Let us pray to the Lord."

"Protect us, save us, have mercy upon us, and preserve us, O God, by Thy grace."

The choir or those present respond to each entreaty: "Lord, have mercy upon us."

"Commemorating our Most Holy, Most Pure, Most Blessed and Glorious Queen, Mary Ever Virgin and Mother of God, with all the saints, we commend ourselves, and one another, and our whole life unto Christ our God."

Choir: "To Thee, O Lord."

While the deacon chants the entreaties of the *ektene*, the priest recites silently the prayer: "O compassionate and merciful God...", asking God's help to administer the Sacrament worthily. Conscious of his responsibility before God and men, the priest expresses in it his desire to help the one being baptized to become the son of Christ's Light, and asks the Lord to strengthen him spiritually when administering the Sacrament. He asks God to make the newly-baptized one understand the spirit and power of the Christian teaching, so that he will not become estranged from the Body of Christ — the Church, but advance in piety and joy in the All-Holy Name of the Father, and of the Son, and of the Holy Spirit.

"O compassionate and merciful God, Who triest the heart and the reins, and who alone knowest the secret thoughts of men (for no deeds are hidden before Thee, but all things are naked and manifest before Thine eyes); Thou Who knowest all things concerning me, regard me not with loathing, neither turn Thou Thy face from me; but consider not mine iniquities at this present hour, O Thou Who disregardest man's sins unto his repentance. And wash away the vileness of my body, and the pollution of my soul. And sanctify me wholly by Thine all-perfect, invisible might, and by Thy spiritual right hand; lest, while I proclaim liberty unto others and administer this rite with perfect faith in Thine unutterable love toward mankind, I myself may become the base slave of sin. Yea, O Master, Who alone art good and full of love toward mankind, let not Thy humble servant be led astray; but send Thou down upon me power from on high, and strengthen Thou me in the administration of Thine impending Mystery, which is both great and most heavenly:

and create the image of Thy Christ in him (her) who now desireth to be born again through my unworthy ministry. And build him (her) up upon the foundation of Thine Apostles and Prophets that he (she) may not be overthrown. But implant him (her) firmly as a plant of truth in Thy Holy Catholic and Apostolic Church, that he (she) be not plucked out. That, as he (she) increaseth in godliness, through him (her) may be glorified Thine All-Holy Name, of the Father and of the Son, and of the Holy Spirit, now and for ever and world without end. Amen."

The *Ektene* of Peace and the secret prayer of the priest for himself are in the old prayer books. This prayer is always recited silently, even the *ecphonesis* and the "Amen". This silent prayer helps the priest to prepare himself for the Sacrament of Baptism. In content and place it occupies in the order of service it reminds us of the liturgical prayer: "None among them... is worthy to approach Thee..." recited before the Eucharist.⁵

The recitation of this prayer, if the priest is officiating without a deacon, entails a long pause which may confuse those present because of the silence. To avoid this the priest usually says this prayer silently before the start of the Baptism before the *ecphonesis*: "Blessed is the Kingdom..." or before the catechization.⁶ There is a practice of saying this prayer in the sanctuary before the altar or the prothesis, prior to the Baptism.

NOTES

(1) *The Acts of the 1667 Moscow Council*. Chap. 2, Clause 9.

(2) S. V. Bulgakov. *Manual for the Clergy*, 2nd edition, Kharkov, 1900, p. 918.

(3) Father A. Schmemmann. *The Sacrament of Baptism*, Paris, 1951, pp. 18, 21.

(4) Prof. N. Krasnoseltsev. *Information About Certain Liturgical Manuscripts in the Vatican Library*. Kazan, 1885, p. 99. The researcher notes that the copies of the ancient prayers he had studied have the same peculiarity of assuming that the Baptism is performed in closest relation to the Liturgy.

(5) M. Arranz. *Historical Notes on the Order of Sacraments According to the Greek Euchologion*. LTA, 1979. Typewritten, p. 58.

(6) Archpriest A. F. Khoïnatsky. *Practical Instructions to the Clergy for the Administration of the Holy Sacraments*. Moscow, 1882, p. 26.

Archpriest VLADIMIR RIGIN

(To be continued)



BOOKS AND PUBLICATIONS

WORLD CONFERENCE:

"RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

Moscow, May 10-14, 1982

Moscow Patriarchate Publication,
Moscow, 1983, 231 pp.

The book *World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe"*, Moscow, May 10-14, 1982 came out in Russian and English with the blessing of His Holiness Patriarch Pimen. It was prepared by the Publishing Department of the Moscow Patriarchate and co-edited by its head, Archbishop Pitirim of Volokolamsk, and Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations; the production editor is A. G. Chulyukina.

The book opens with the text of the communique (pp. 7-9) containing brief information about the conference and its proceedings. Taking part in it were 590 representatives of world religions from 90 countries; the forum was covered by 252 accredited newsmen.

The world conference, convened at the initiative of His Holiness Patriarch Pimen of Moscow and All Russia, roused a ready response in the international religious circles. The International Preparatory Committee was headed by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. The work accomplished by the committee was summed up in the speech by the Rev. Dr. Richard Andriamanjato (pp. 32-36).

In his opening address (pp. 18-20), the conference chairman, Metropolitan Filaret, expressed confidence that the basis of successful cooperation among the followers of various religions is their deeply recognized desire to serve their neighbour, society and the common weal, to fulfil their religious duty by obeying *that good, and acceptable, and perfect, will of God* (Rom. 12. 2).

The paper read by His Holiness Patriarch Pimen entitled "To Save the Sacred Gift of Life from Nuclear Catastrophe—the Duty of Religious Workers" (pp. 21-31), outlines the Orthodox view of the duty of peacemaking and theological revelation of the meaning of life as a sacred gift from above (Jas. 1. 17), encroachment upon which is a sacrilege. For this reason to safeguard life is an indisputable duty of the Christian, the duty of *labourers together with God* (1 Cor. 3. 9). In his paper His Holiness Patriarch Pimen lays special emphasis on the danger of nuclear war. He sternly condemns the perilous arms race, the immorality of politics from positions of strength and stresses the urgent tasks of nuclear disarmament and the need to switch to a policy based on confidence and equality in the sphere of international relations.

The conference participants received messages of greeting from His Holiness Pope John Paul II, His Holiness the Dalai Lama, His Grace Archbishop Dr. Robert Runcie of Canterbury, and many other prominent religious figures as well as from many heads of state and government. These messages are on pages 37-81.

The participants in the panel discussion on the theme "Theological and Spiritual Aspects of the Peacemaking Activities of the Religions of the World and the Tasks of Religious Workers in Preventing Nuclear Catastrophe" (pp. 82-112) outline the views of various world religions on peace and disarmament. It is significant that given all the doctrinal differences in dogmatics, the Christians and Muslims, Buddhists and Judaists, Hindus, Sikhs, Shintoists and Zoroastrians share a common view of life as a sacred

gift from above and a common desire to preserve and consolidate peace on our planet.

During plenary sessions on May 11, the participants presented reports on four sub-themes: "Catastrophic Consequences of the Arms Race and Nuclear War"; "New Doctrines of Nuclear War"; "Urgent Tasks of Nuclear Disarmament"; "Undelayed Continuation of the Work — Our Urgent Task" (pp. 113-194), in which they draw attention to the monstrous consequences of a nuclear conflict, which is fraught with the danger of global destruction, extermination of the human race and the annihilation of all life and civilization. The doctrine of a "limited" nuclear war is exposed as contrary to common sense and bordering on insanity and madness, inspired by spirits of evil and violence.

The proceedings in the four working groups that discussed topical problems of our time under the four aforesaid sub-themes are described on pages 195-200. On pages 200-207 there is information about reports of the working groups submitted to the plenary session. The reports stress that promoting the cause of peace and disarmament is the common task of all Churches and religious associations. Peace can and must be ensured through dialogue and cooperation of all men of good will, believers and non-believers. It is necessary to use all mass media, both religious and secular, to propagate the ideas of peace and disarmament and to struggle to avert a nuclear war.

Accounts of meetings according to religions held on May 12 and their respective reports to the plenary session (pp. 208-214) underline the firm determination of the participants to come out against the testing and production of nuclear weapons and their delivery systems and the participants' readiness to support each other in their common effort to safeguard peace.

On pages 214-216 there is a report by Archbishop Pitirim of Volokolamsk on the work of the conference press service, in which he expresses the hope that the Church communicators will do all they can to disseminate the peacemaking

ideas of the forum, giving momentum to determined actions for peace.

In his closing speech on June 14 (pp. 217-219) Metropolitan Filaret of Minsk and Byelorussia sums up the conference proceedings, stressing the importance of the world forum for activating the peacemaking efforts of the followers of all religions.

The book ends with a speech by His Holiness Patriarch Pimen of Moscow and All Russia at the reception given in honour of the conference participants (pp. 220-221); he stresses in it that human dignity cannot be reconciled with the tragic reality of our nuclear age, with the dangers involved in the uncontrolled development of science and technology, with the paradoxical gap between technological progress and the "ethical" principles of the war-mongering ideological doctrines. "Asserting the sacred gift of life, protesting against the threat of this gift being taken away from us, the faithful of various religions recognize that it is their sacred duty to counter this blind insanity with the wisdom drawn from the revelation and accumulated throughout the centuries, to counter hostility with peace, hatred with love and respect, and suspicion with trust and sincerity" (pp. 220-221).

The three final documents of the conference — "Appeal to the Leaders and Followers of All Religions", "Appeal to All Governments" and "Appeal to the Second Special Session of the UN General Assembly on Disarmament — 1982" are on pages 10-17.

The appendix (pp. 222-224) contains information on the status and rights of the conference participants, its rules and various related statistics.

The publication of the book offers another proof of the tireless effort on the part of the Russian Orthodox Church to preserve and strengthen peace and avert nuclear suicide.

The book is illustrated with a colour insert and black-and-white photographs.

V. NIKITI

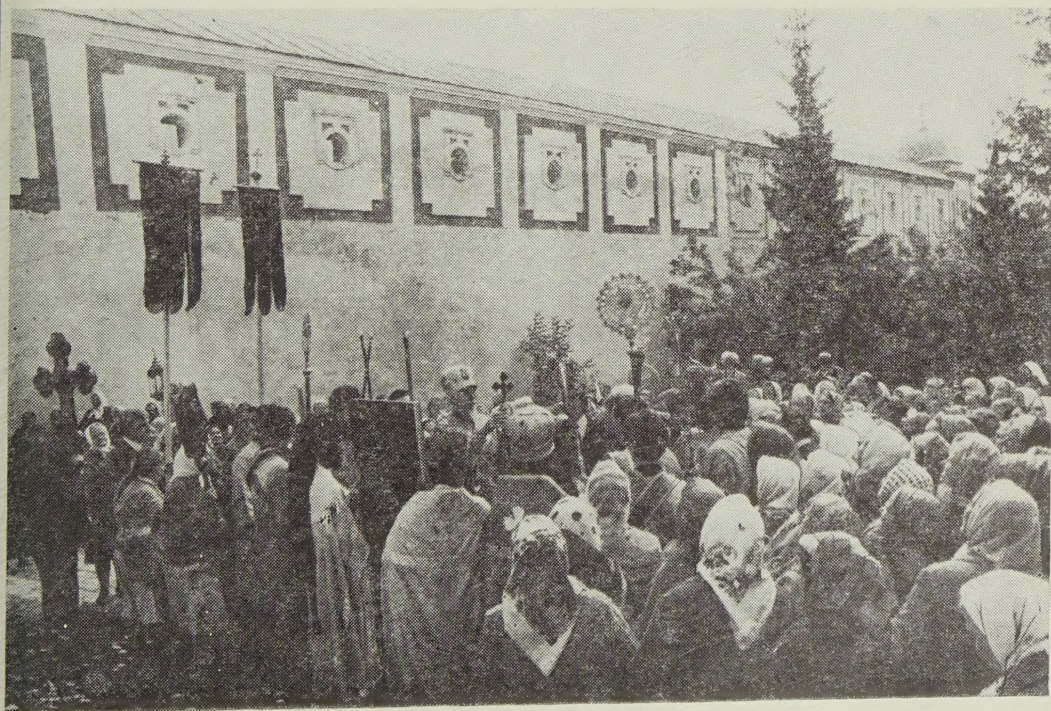


THE 600th ANNIVERSARY OF THE APPEARANCE
OF THE TIKHVIN ICON OF THE MOTHER OF GOD
(1383-1983)

The Church of the Tikhvin Icon
of the Mother of God in the town
of Tikhvin (Leningrad Diocese)



Metropolitan Antony of Lenin-
grad and Novgorod, the clergy
and parishioners in the festal
procession round the church on
July 9, 1983, the 600th anniver-
sary of the appearance of the
Tikhvin Icon of the Mother of
God



PUBLICATION
OF THE MOSCOW
PATRIARCHATE